LEADERSHIP EDUCATION FOR ADOLESCENT DEVELOPMENT (LEAD) AT MONTGOMERY AVENUE CHURCH OF CHRIST

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A FINAL PROJECT SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
Dayton, Ohio
May 2025

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ABSTRACT

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Montgomery Avenue Church of Christ, Springfield, Ohio, is the context of this project titled Leadership Education for Adolescent Development (LEAD). The present church leadership lacks the qualifications and is ineffective for prosocial outcomes in adolescent development. My hypothesis is that if the leaders participate in specific training on effective ways of working with adolescenes, they will be equipped and acquire the tools permeating our adolescent men and community. The methodology used was pre- and post-surveys, journaling, and interviews. The data ascertained from this proved that the hypothesis was correct and the participants benefited from the training.

ACKNOWLEDGEMENTS

First and foremost, I would like to thank my parents, Dalton and Alberta Gooden, for their encouraging words and inspiring me in this doctoral program. I also expressed my heartfelt appreciation to my wife, Erica, for her patience, understanding, sacrifice, and love in allowing me the time I needed to accomplish my goal. Thank you for your continuous help and support.

I want to thank my outstanding professors, Dr. Walker, Dr. Cummings, Dr. Braam, and Dr. Kennon, who made this adventure worthwhile. Thank you for your constructive feedback and for motivating me to become a better researcher, thinker, writer, expositor, and preacher. Finally, I would like to thank my editor, professional associates, and peer associates for their assistance in this task.

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DEDICATION

I take this moment to dedicate this project to my Lord and Savior, Jesus Christ, who has given me the strength, ability, and motivation to pursue this doctoral degree. God is the center of my life, and I know he has his hands on me in all my endeavors. This would not be possible without him. With God, all things are possible, and I am able because God is able to do exceedingly and abundantly above all that I ask or think.

ABBREVIATIONS

CEV	Contemporary English Version
ESV	English Standard Version
NASB	New American Standard Bible
NIV	New International Version
NLT	New Living Translation

Leadership is the discipline of deliberately exerting special influence within a group to move it toward goals of beneficial permanence that fulfill the group's real needs.

—John Haggai, *The Influential Leader*

INTRODUCTION

Life for many adolescent men can be very dark and gloomy. It can breed an attitude of bitterness, resentment, and failure. The most critical point in every stage of their lives is the time before adulthood. As a teen, I grew up with incompetence in high school that caused anxiety and frustration. I was the baby of five children and viewed myself as the family's black sheep. Athletic skills were not a problem, but academics posed challenges and taught me much about myself as an adolescent. It took a while for me to learn certain academic subjects like the other students, and my father enrolled me in classes below the level I expected to be in. I felt embarrassed and disappointed and was motivated to prove to myself and others that I could progress academically as the other students.

My father pushed his other four children to excel academically but not so much toward me. At the time, he felt that this was the best decision for me, and it did not affect me immediately; but later, as an adult, I realized I was preparing to be unprepared in life, society, college, church, and desired ambitions. He believed his other two sons possibly had the skills to become the next preacher in the family and never considered me a candidate. It reminds me of David's experience when he tended sheep while his other brothers were in the house with his father conversing with Samuel about the next anointed King. Sometimes, it does not matter what your family or anyone may believe; you may be next to lead God's people no matter what the world thinks or says. Do not get

me wrong; I love my father; and we have a great relationship discussing Bible subjects and general topics about life, but at that time, it was complex and challenging.

Overall, this experience has compelled me to focus on preparing leaders to believe in themselves despite the harmful outside noise surrounding them. This thesis is designed to motivate church leaders to cope with and overcome obstacles that may be hard to climb. My focus and desire are to prepare leaders with the necessary tools to enlighten and strengthen young men's belief in God and themselves as they pursue their goals and dreams. This dissertation provides information, interpretation, and application to leadership, which entails providing several literary formulas for a productive and spiritual life.

The Biblical Foundations chapter encompasses 1 Tim 4:9-16 — Paul's charge to Timothy as a church leader in Ephesus. This chapter consists of the literary setting, historical setting, cultural and social setting, major themes of the text, and word study of the text. The literary setting presents the design of the text with detailed instructions. The historical setting reveals the overall notion of Paul writing the letter and why Paul felt the need to pin this letter during this time. The cultural and social setting features Ephesus' practices and conditions and how they affected the church. The text's major theme gives the purpose of Paul's writings while focusing on the character of Timothy. Finally, the word study dives into the Greek and tenses of the text for clarity.

These topics are significant and highlight the overall perspective of the challenges that Timothy is facing in Ephesus. He is a young man in the gospel, and Paul provides detailed information about his life and the church for reformation and correction. Timothy has traveled with Paul for some time and has seen Paul's approach in the

ministry. He is now on his own in Ephesus and has the most significant task of his life. Timothy is put in this position by Paul to defend the gospel to the church as a youth. Timothy must grow up fast and follow the design script that Paul writes to him as a pupil.

The Historical Foundations chapter gives several topics that can motivate leaders and young men to build on as African American men. This Foundation reveals the development and implementation of these topics such as the Freedmen's Bureau Act, the National Urban League (Founded in 1910), The Young Men's Christian Association, and the contribution of Booker T. Washington and W.E.B Dubois. All these institutions provided a significant change for adolescent men and demonstrated compassion within their leadership role in building role models for the future. The sacrifices made on their behalf is remarkable and commendable as these men looked outside themselves to provide avenues for young men.

The Theological Foundations chapter provides a study of pneumatology, soteriology, black liberation theology, and womanism. These four components provide a perspective of the basics that fulfill the standards and work for leadership. Pneumatology is a key factor in leadership and pictures the practice and involvement of God in all areas of growth and development. Pneumatology is the leading element that drives leadership for productivity and spiritual elevation. Soteriology demonstrates the importance of the salvific nature of leadership for adolescent men and consistently keeping them in a condition that allows the leadership to grow for God. Black liberation theology provides the history and background for young men to learn more about African American men's overwhelming challenges, urge motivation to strive as young men, and develop self-

awareness. Finally, womanism focuses on the importance of women and their contributions to young men in the negligence of their fathers.

The Interdisciplinary Foundations chapter leaves the spiritual entity and builds toward the practical (interdisciplinary) aspects of leadership in any environment. It gives pertinent applications from several authors that help us understand authentic leadership dynamics. This chapter aims to dive into the structure and design of leadership. It stipulates how to be a true leader and develop a team that is encouraged to work together to achieve specific goals.

Finally, the Project Analysis chapter reports the information given during the project and the results of the hypothesis. This chapter provides details of each week's presentations and participants' responses. It reveals statistics throughout the process and highlights the comments made in each session. This section provides information on the questions and answers given by the participants and reviews the project's outcomes.

CHAPTER ONE

MINISTRY FOCUS

Shaping a congregation is the ultimate challenge of ministry and also may lead to controversy and disappointment. Having the skills and ability doesn't always have its advantages, but motivation and determination may possibly give the church a solid foundation to build upon. What is the solution to growth and strategy that can bring out special qualities in members for the betterment of the church? Strategy comes in many shapes and colors in a window of designs and pictures. It is enriching and rewarding if everything was simple and outlined flawlessly, but every church is different and unique in its own way. The objective is to find significant ways to provide the tools for spiritual growth and develop a body of people for the rapture. Carlyle Fielding Stewart 111 stated that sometimes in our effort to grow churches, our primary concern is the number of members we can potentially gain versus the number of members who can be truly saved and transformed for the long haul[1]. Christianity can be whatever you design it in the spectrum of the church, but beyond the congregation, it must be structured by leaders of experience.

Focusing on the outlook of the congregation, and based on the information, ministry must begin with the person that you see in the mirror. We tend to look at what

[1] Carlyle Fielding Stewart, III, *Growing the African American Church* (Nashville, TN: Abingdon Press, 2006), xiii.

improvements the church needs to make without given ourselves a thorough evaluation and observation. This is the first place to begin in an effort to make change in the church of God. Billy Hornsby revealed that the key to growth and impact is change…Change something, change something major, and change something now. The world changes, and we must change to meet the world where it evolves. Nearly nothing is the same as it was ten years ago, and it will be different five years from now. Like the old adage says, if you do what you've always done, you'll get what you always got[2]. One thing for certain is that change must occur very quickly for a positive result. I must agree with Hornsby that we experience something new every year, and we should be trained to learn as much as we possibly can to keep the church from becoming stagnant. This is the very reason why our youth are so important because young minds of technology can be a plus for the future of the church. For example, chalkboards have evolved into projector screens with PowerPoint lessons and photographs. Also, the availability of preaching has changed to social media such as live streaming (YouTube), TikTok, Facebook, television networks, etc. Wisdom is a vital part to ministry in various ways and concepts. Knowing the bible is not enough in these times; we must have a wide look on what is going on around us and know how to navigate through it by a higher calling.

This project's primary focus is to train leaders to develop the tools to raise young men in the ministry for leadership roles in the church; however, it can also be extended to females for balance and stability. For the purpose of this doctoral thesis, the word "adolescence" is defined in three categories (see Appendix G): early adolescence (10 to 13 years), middle adolescence (14 to 17 years), and late adolescence (18 to 21 years and

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[2] Bill Hornsby, *The Attractional Church* (Wheaton, IL: Tyndale House Publishers, 2011), 153.

beyond). Though there has been an increase in the crime rate in Springfield, Ohio, leadership is mandatory for all young men and women.

There is a need to reach the community for young men and women in all areas within the congregation. My aim is to spark a reverence for God and themselves to create a collective fellowship among the community leaders and churches in Clark County. The ultimate objective is to develop an outreach program that consists of a job fair, health awareness, and to assist community organizations with several events that will have a significant impact. Additionally, I plans to partner with school board members, pastors, and city councilmen to provide funding to mentor adolescent men and women.

Billy Hornsby also stated that wisdom is knowing what to change, knowledge in knowing how to change it, and courage is being willing to change. To experience new growth and vitality in your church, you must transform your approach to ministry[3]. The focus of this writing is to discovery ways and found out what works best for the church, however, what works for one church may not be effective for another. In this envisioning process, the writer will give insight to explore the options that will widen the scope of ministry and build upon something that will consistently effect the church in a dynamic way. The objective is to discover the strengths and weaknesses of the church as a whole, and maybe found ways to uplift and inspire many for the journey ahead.

Context

Ministry can be a difficult task to overcome while maneuvering through the steps for empowerment. In order to accomplish anything in ministry, the desire and plan must

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[3] Hornsby, *The Attractional Church*, 153.

be developed and thought out properly. What are the contributing factors that can bring notoriety and substances within the context? How can we navigate through the hypothesis and reflect change in the community and in our youth. Historians and philosophers give impactful information for the growth of the church that can be useful for many situations.

There are several needs of the congregation that can be address. As a leader, these concerns and problems have been prevalent for many years, and significantly and purposely ignored. Dr. Joseph W. Walker writes, how leadership is viewed is all about perspective. As leaders, we have a different perspective than those we lead. One of the reasons people don't totally understand what leaders do or why is because they've never stood in those spaces[4]. Leaders definitely see things that the church doesn't see. Leaders are more prone to the future of the church instead of the here and now. The outlook from the preacher positions him more in the microscope of the congregation which lies in his ability to see an overall sketch of the journey and destiny. God gives him this inner ability to see past the normality to the extraordinary according to his purpose. Case and point; God always spoke to his leaders and prophets first, who later revealed it to his people, which lead to progress. The job of the writer is to convince, motivate, influence, stimulate, and extrapolate the method in its entirety to put it into motion.

Rick Warren stated that in the tradition-driven church, the favorite phrase is we've always done it that way. The goal of a tradition-driven church is to simply perpetuate the past. Change is almost always seen as negative, and stagnation is

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[4] Joseph W. Walker, III, *Leadership & Loneliness* (Nashville, TN: Zion Publishing, 2021), 37.

interpreted as stability[5]. For the church to thrive, it is imperative to not change the doctrine, but change the blueprint of programs, activities, missions, events, worship, and preaching. The point is that the church needs a makeover on how we can become more attractive and vital to the community in every way possible. The church in essence should have the willpower to regain integrity, and credibility for change within ourselves, and the world. No one has ever succeeded that didn't try, and no one will ever succeed by mere acceptance with no creativity and execution. Moreover, the author understands that the bus can't move without a bus driver. Someone is responsible for where the bus goes and stops, and it begins with the preacher and leadership.

Churches usually employ preachers for various reasons; some for good preaching, some for leadership, and some for growth and education. In this context, the lack of experience played a major role at this congregation. For example, the church was in such a bad place mentally and spiritually, that it was very hard to find a starting point to uplift them immediately. There was no plan, purpose, or any hope in the writer that the church could do any better than it was several years ago. Rick Warren reveals that nothing precedes purpose. The starting point for every church should be the question, "Why do we exist?" Until you know what your church exists for, you have no foundation, no motivation, and no direction in ministry. If you are helping a new church get started, your first task is to define your purpose[6]. This is very essential for any preacher to have a sense of direction and purpose for the church. The author went into this ministry without purpose, but through knowledge, comprehends that purpose is very important in ministry.

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[5] Rick Warren, The *Purpose Driven Church* (Grand Rapids, MI: Zondervan Publishing House, 1995), 77.

[6] Warren, The *Purpose Driven Church*, 77.

Several years ago, the author found himself to be unsatisfied and perturbed about the outcome of the ministry at the congregation. He was clueless to what methods the church needs for advancement, and how can it be resolved. Joseph H. Miller points out that countless lay ministers have been frustrated, unfruitful, and unfulfilled in ministry, not because of a lack of desire or dedication but because of an improper fit.[7] Is it possible to be in the wrong place at the wrong time? Can you be certain that a place is not for you in the ministry? The downfall of it all can result in improper determination of your observation. Through this process of ministry, at times you feel that you are in the wrong place, but feelings do not always justify solutions to the problem. The writer on many occasions, knew his time had come to an end, but endurance picked up the pieces to carry on.

In any type of sport, the only way success can be made is first you must have the skilled players to be competitive. In basketball, you need a center that is tall, a guard who can handle the ball and shoot well, two forwards who can defend well and do it all, and finally another shooting guard who will complement the whole team. Without a group of talented players, the team cannot win a championship. Lastly, you need a coach to direct and help the team work together for one common goal. The players must believe in the coach and believe in themselves to achieve the goal set out at the beginning of the year. The morale begins to grow as they grow together as one unit. Just like it works on the basketball field, the preacher's job is to recruit players who are qualified for the team and willing to work together for one common goal in the ministry. Charles Mylander quotes that morale builds through a contagious sense of expectancy. In growing churches high

[7] Joseph H. Miller, *Building the Church, Vol. 2* (Greenville, SC: BJU Press, 2003), 769.

expectations flow between people and pastor. The people hold a remarkable sense of confidence in their minister[8]. Morale from the preacher can spark a church in a positive way, but this must be designed by means of skill and integrity.

The author's suggestion and theory consist of concrete evidence that will convict many to believe in the system given. Mylander also stated that the senior pastor sets the tone for the whole church as well as the staff. In God-given position, the pastor's actions and attitudes are crucial. He walks a tightrope. On one end of the balance pole hang the initiative and authority of leadership. On the other end dangle the attitudes of tenderness, openness, and vulnerability. If the pastor leans too far either way, he loses his balance and courts disaster[9]. It seems that there must be fumigation within the church to rectify and mortify areas for new life. Balance in the ministry is predicated on how the preacher views the issues that has arisen, and how he manages it. Things that have held the church back for many years must be eradicated and terminated. The author considers the false teaching as the old law and need to be put away and nailed to the cross. Our worship, singing, teaching, preaching, and leadership must be revised and better. On one hand, the preacher should demonstrate firmness and courage, and on the other hand openness and willingness to learn.

Hollis L. Green specified that the church could grow adequately only in a dynamic situation. Everything must change but the doctrine. Even the doctrine must have new applications to each generation. A church cannot grow unless it is fed from within. When any congregation stops within the process of growing and developing, it is

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[8] Charles Mylander, *Secrets for Growing Churches* (San Francisco, CA: Harper & Row Publishers, 1979), 7.

[9] Mylander, *Secrets for Growing Churches*, 95-96.

underfed within. It has lost its evangelical outreach and fails to emerge as a growing entity[10]. What makes a church great, and what makes a church effective and active? The one irrefutable word is change. I have observed the difficulty and challenge to change people who are rigid and stern in their ways and actions. The majority of this congregation are elderly members who don't recognize that the church is dying, but have no idea how it got this way, or solution to fix the problem. In some areas the church is easily influenced, and in some areas, they are hard to convince. I feel that the only way to move forward is to implement the plans regardless of the outcome or feelings of the senior citizens. If this is not done, the church will die, and if it is done, there is a risk of losing members, or gaining members for change.

The game called Jenga is a game of 54 blocks, and the object of the game is to pull out a block at a time to create a more progressive unstable structure. Consequently, the person that pulls the block and causes the collapse is the looser. The things that the writer will pull out and put in worship, hopefully will not be the ultimate collapse of the church. In a previous ministry in Oklahoma several years ago, these things were done on behalf of the writer without warning and the church grew from 75 members to 250 members. Prayerfully the author will receive the same positive results from the modifications of singing, clapping, and other areas in worship from the previous ministry.

Hollis L. Green also indicated that spiritual disease often precipitates the strangulation of vital areas within the church structure. The principal weakness of a sick church manifest itself first in the leadership. As the leader is, so are the people. A basic quality of a good leader is the ability to persuade others to work together under the

[10] Hollis L Green, *Why Churches Die* (Minneapolis, MN: Bethany Fellowship, 1972), 148.

direction and as a team to accomplish certain designated objectives[11]. The leader is the catalyst of the church and has a great responsibility to implement things that may be uncomfortable for some, and challenging for others, but his aspiration is to educate for collective involvement.

Peter Wagner gives another aspect on how to handle change and church growth by stating that another historical way of avoiding the possibility that the senior pastor will be tyrant and exercise lordship rather than leadership is to shift the power from the pastor to the congregation[12]. This approach demonstrates a model that can also end in a positive or negative result. Wagner suggest that the leader hands over the responsibility to allow the church to make the decision. This argument reveals weakness because the responsibility is for the leader to lead, and not the church to lead the leader. If the church makes a bad decision and causes the church to fail, the leader eventually is left with a mess to fix. This argument has some strengths if the church chooses right and cause production for the church but can also be damaging because of the consistent appetite of the church yearning to make decisions on every issue.

One big issue with missionary and strategic planning is dealing with chaos and conflict. How are the issues handled when part of the church agree and part of the church disagree? What do you do after you have explained in detailed the issues from the bible, and still receive the same outcome as before? Will Mancini explains that finding clarity requires navigating a tunnel of chaos. This is the point where deeper confusion is experienced first before clarity can emerge. The tunnel may take hours, days, or months,

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[11] Green, *Why Churches Die*, 113.

[12] Peter C. Wagner, *Leading your Church to Growth* (New York, NY: Regal Books Publishing, 1984), 122.

and it may involve much time in prayer, conversation, questioning, reflection, confession, and challenge, all with a spirit of relentless transparency[13]. Mancini illustrates the significance of the waiting game during conflict. Sometime people need time and space to reevaluate their mindset to see the big picture in store for the church. Most of the time people are reluctant from misunderstanding and tradition. For example, these two stumbling blocks concerning the old law and the new law, were address by Jesus on several different occasions to present something different. Jesus became the priest and the lamb for our sins to effect change. The author's intent is to constantly converse with the members via group study, phone call, meetings, and open dialogue.

Another option that will benefit the congregation is to absorb more information from other churches to learn more ideas for growth, such as: events for children, special plays, games, activities, great trips, and etc. We can attest that knowledge is the key to a substantial way. Churches are getting creative and becoming more attractive for adults, teenagers, and children. Bruce B. Miller noted that this is a time to learn from others. Go to conferences; visit other churches that are ahead of you. Find the current best-in-class approaches, tools, and curricula. You may work through a rebranding process where you refresh your first logo and website. Enjoy the renewal. Seize the opportunity to set to place systems that will carry you upward in growth[14]. Miller reveals a component that can produce many ideas and tools for the church.

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[13] Will Mancini, *Church Unique* (San Francisco, CA: Jossey-Bass Publishing, 2008), 62.

[14] Bruce B. Miller, *Your Church in Rhythm* (San Francisco, CA: Jossey-Bass Publishing, 2011), 80.

Ministry Journey

Taking this ministry journey involves a lot of time and pressure; figuring out the elements and how to implement it for retention. The writer has watched various preachers lead congregations with some disappointments and some advantages. This spiritual autobiography has helped in a lot of ways concerning ministry and has been an eye opening experience. Self-evaluation and self-reflection have caused me to notice things that will help the molding process through all of the failures and shortcomings. Giving up was not an option or a concrete decision in the growing process as an up and coming preacher. Additionally, the devastating experiences brought about maturity and honesty over the years which was key to moving forward in a better light. Throughout all of the college familiarity, one of the desirable skills is to advance in homiletical and hermeneutics of expository preaching. Knowing the right book to read, knowing how to do a close reading of the scripture, and allow the word to speak through sermonic presentations, is the objective of this schooling. Jim Wilhoit states if changing people from the inside out to be reality and not merely a wish, educators must come to their task knowing what they must teach, how it should be taught, and who should teach it[15]. One of the key points of this quote is that we cannot change anybody from the inside out until we change and educate ourselves through study and great coaching.

One of the things that are prevalent in the world today is networking, and talking with other people who are more knowledgeable, who are willing to come to the congregation for open sessions to teach the church about various tools, can be vital for

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[15] Jim Wilhoit, *Christian Education & the Search for Meaning* (Grand Rapids, MI: Baker Book House, 1986), 108.

church growth. This task has worked in several different aspects such as jobs for financial stability and assisting the community to better themselves. Churches are in need of spiritual stability for growth and service in the community. Nobody has all the answers and everyone has an answer for something they can contribute to. The desire is to increase attendance in the church and in some way develop a method that will draw visitors. In order to accomplish this task, all of the aspects of worship must be evaluated. The preaching must be evaluated to see if things can be improved for a better outcome. Our singing has to improve in a magnificent way, the selection of songs needs to be updated, and a little bit more contemporary. The overall style of the worship service must be changed in an uplifting manner. Dale Galloway pens that exciting worship is a significant key to increasing visitor retention. I call it celebrative worship. By that I propose that every part of a service encourages exaltation of God and contributes to spiritual needs of the individual[16]. Worship must be enjoyable and effective for visitors to witness. Our worship is an area that needs improvement in order to have meaningful growth in the congregation. Ninety percent of our visitors do not return for two reason: logistics and worship service.

While playing on the baseball team each year, the author was assigned to create jingles for the team to do in pre warmup. The jingles would be taught to the team and directed each year. The team enjoyed the songs that produced motivation before the game. Several songs have been written for the church to sing, but there is one issue that has arisen. The congregation isn't musically inclined and interested in learning new songs due to old age and complacency. The creative skills are present but are not able to be

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[16] Dale Galloway, *Making Church Relevant* (Kansas City, MO: Beacon Hill Press, 1998), 77.

used for the kingdom of God at this location due to lack of interest. Lyle E. Schaller enclosures in broad general terms, two sharply different planning styles have been developed in our society. The dominant style can be described as an allocative approach. It is based on the need to allocate scarce resources. A second style can be described as the innovative. It is based on the assumption that planning should encourage the emergence of new ideas, creativity, and new solutions to problems[17]. This allocative approach consists of implementation and on how well you use the tools given. It's a mindset of confidence of the inner being of self and drives the individual to make the best of what's given or received. The weakness of this argument relies on the reception of the allocation. If the congregation is not ready to receive the information given, how can you allocate. The cohesiveness is important before demonstration, which then leads to unification.

He also discusses the innovative approach in ministry. All creation is not good creation, depending on the type and structure of the church. In this situation, the thought of doing something different may cause a lot of problems and headache. Hopefully, at some point, providing the congregation with the right tactic can stimulate interest and acceptance. Based on this sort of information, with the support from the brothers of the church, this innovative approach can really develop into something wonderful. Unfortunately, at times it seems easier to walk away and seek another position in ministry, but before that becomes the final decision, it may be best to dive headfirst into the water to see if the church sinks. Donald A. McGavran states that church growth seldom comes without bold plans for it. Only those who disregard the evidence can

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[17] Lyle E. Schaller*, Effective Church Planning* (Nashville, TN: Abingdon Press, 1979), 105.

believe that church is a by-product of multifaceted mission[18]. He confirms the imperative need of bold action for any congregation collective or individually. A church cannot thrive without bold moves and aspirations, even though it may seem impossible to the naked eye. Jesus made bold moves all through his life and change the world with his blood, and preachers must have the courage to make bold moves to change the dynamics of the church no matter the consequences.

Develop the Synergy

Jim Herrington writes by way of question; where does one begin? Many pastors today struggle with this same question. They have been trained to preach and shepherd a congregation, but few have been exposed to the dynamic of leadership.[19] Seminaries and internships primary focus is leadership that involves preaching, teaching, and counselling. Aubrey Malphurs also stated that I would argue that it is vital for all leader-navigators to know what they are doing (definition) and why they are doing it (purpose) along with a number of important issues that could make the difference between success and failure[20]. How you lead determine your destiny, and how you prepare determines your future as a minister in a congregation.

The author's purpose is gaining, grounding, and growing. The objective is to gain integrity and participation by forming a team to lead the church in the four areas of

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[18] Donald A. McGavran, *Understanding Church Growth* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1970), 356.

[19] Jim Herrington, *Leading Congregational Change* (San Francisco, CA: Jossey-Bass Publishers, 2000), 100.

[20] Aubrey Malphurs, *Advanced Strategic Planning* (Grand Rapids, MI: Baker Groups, 2005), 24.

ministry. These four areas are elders, adults, teenagers, and kids. Members of the team are assigned to their group as they allocate and create programs that will encourage nonmembers to join the church. The grounding entails teaching members and nonmembers to understand the word better while becoming an influence to people they know. The growing involves the final task of progress in the four areas of mission which entails growing in the grace and knowledge of the truth. Everybody in each group monitors the statistics and evaluates the programs for changes or alterations if needed for better results each quarter.

Sometimes the routine may have to change due to stagnation, but you don't know if things work out if they are not worked into the system. The juxtaposition factor of the church reveals the reality coming through the lens of the church itself. You can see on the big screen of what the church is lacking inside and out. Heather Zempel revealed that criticism that is correct in content and comes from a heart that is oriented toward Christ and our own growth, that kind of criticism should be welcomed-even craved[21]. Changes must be made and determined by the leader, and boldly put into place with support from the church. When a church is not moving, we can only blame ourselves and try to solve the program and do something different. God looked at the fig tree and just because he found nothing on the leaves (Matt. 11:12-14), he cursed it forever. In comparison, God expects the church to grow without any excuse or explanation.

There are many different perspectives on community outreach which can make a huge change. The writer understands that people are struggling and hurting from poverty in the Springfield area, and unable to get substantial jobs to pay their bills because of the

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[21] Heather Zempel, *Community is Messy* (Downers Grove, IL: Intervarsity Press, 2012), 83.

economy. What is the solution to this enormous hill to climb? What can the leader and the church do to make an impact on many lives in the community? We must create a safe haven in the church for them and provide resources, money, clothes, programs, activities, and shelter for the homeless. Jobs must be created to help those who need it and provide computers to educate the youth for a better life and future. Dale Galloway stated that one of the most important things that people want is to feel needed. People want to give and receive love, even when they do not know how to do it. There is an important reality here that every pastor needs to recognize. People overlook lots of faults and mistakes if they know they are loved. Loving people stands at the heart of the Christian gospel[22]. The primary key is love, and true love has no boundaries or limits. Paul loved God so much that he went on three missionary journeys to save the lost from sin and death. Paul trained many men for the ministry and put himself in danger for many souls.

While exploring the potential development of the project proposed, the desired study would be the viewing of circumstances in the word of God that pictures several situations of poverty that God did not change. For example, the church at Smyrna in the book of Revelation; God told them, "to be thou faithful until death" with no immediate solution to their problem. God allowed persecution and did not protect them or help them financially. Why do some churches grow and some do not? Why does God show compassion and mercy to some and not to others (Rom. 9:15)? Why are some churches struggling and others or not. Why does God state that he is no respecter of person but blesses some more than others? What are the answers to these questions?

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[22] Dale Galloway, *Making Church Relevant* (Kansas City, MO: Beacon Hill Press, 1999), 87.

This project will give insight on the mind of God and understanding how he operates as the eternal God. This project will give the hypothesis of the thesis for an overall theological study of God and humankind. Throughout the course of this study and thorough investigation, will prepare the writer to extrapolate the arguments presented by several theologians that give their critical and exegetical view on this issue. Throughout the course of this doctoral program, the objective is to learn how to present arguments and properly study an argument through research. Moreover, How to do a close reading of the text and properly explain the word within context of the scriptures. Rick Rusaw writes an old Chinese proverb which states; give a man fish, and you will feed him for a day. Teach a man to fish, and you will feed him for a lifetime.[23] This venture will give the writer the tools for exegetical practice and a sound foundation to write a book in the future.

The author seeks to explore new avenues of research and information that will carry on for a lifetime as a minister. Additionally, continuous writing will improve this skill with the accompaniment of a writing coach each semester. The general nature and content of this proposed project seeks to discovery the attributes of God as it relates to the Christian man. How God sees man in his nature and how he views us individually and collectively. God chooses who he allows to suffer and chooses who he allows to not suffer. God allowed Satan to affect Job's life and then God blesses him with double. What is the hidden message behind the decisions that he makes for each individual? Why my son died and others didn't die? Why are some people born with defects and others are normal? Why did God answer Job's "why" questions with a question during

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[23] Rick Rusaw, *The Externally Focused Church* (Loveland, CO: Group Publishing, 2004), 138.

his time of distress. This is the writer's desire to research for clarity and closure with God.

Abstract

The author has been laboring as the minister of the Montgomery avenue Church of Christ for twelve years in Springfield Ohio. His problem statement is "God's concept of mercy and grace to humankind". How does God choose and decide on every situation and problem on earth? Understanding that God is just, so does God's just decisions justify his nature and power? A.W. Tozer stated that mercy, however, is God's goodness confronting human guilt, whereas grace is God's goodness confronting human demerit. (There is a difference between no merit and demerit. No merit is simply a lack; demerit means that there is not only no merit there but that there is the opposite of merit[24].) The goal of this dissertation is to hopefully discovery the attitude and attributes of God in this hypothesis. The objective is to answer the "Why" questions of life, in reference to God's omniscient nature. The proposed methodology, as a student, is to do an in-depth study of the probability of understanding God, and detect the "Why" questions of disappointment, failures, tragedies, trauma, and devastation. The author's expectation is to grow in research, proper contextual analysis, and the ability to intelligently develop as a writer and leader of the church.

[24] A. W. Tozer, *The Attributes of God* (Camp Hill, PA: Wing Spread Publishers, 2017), 98.

CHAPTER TWO

BIBLICAL FOUNDATIONS

The Book of First Timothy has inestimable information and is a very impactful component of oratorical expression. This pastoral epistle expounds thoroughly on the responsibilities of the minister's mission as a pastor. Robert Falconer, in the *Shorter Oxford Dictionary,* defines "pastoral" as the work of a shepherd of souls, or the spiritual care of a "flock" of Christians and adds that these epistles are so-called because they deal largely with the work of a pastor.[1] Paul, acknowledged as the author by many scholars, implements this ideology to Timothy for encouragement and edification. Timothy is described as the son of Paul in the gospel, who learned under the teachings of his mother (Eunice) and grandmother (Lois).

During one of the missionary journeys of Paul, Timothy progressed in the ministry under Paul and was released to labor in Ephesus for many years. He is motivated to lead Ephesus as a protégé of Paul, albeit he did not have a spiritual father figure. His attitude is marked with immense dedication as he reads the abrasiveness of Paul's letter, wondering what his task will be. As Paul pins the first book of Timothy, he addresses the false doctrine, obedience, the role of women, the qualifications of bishops, and the qualifications of the deacons. In chapter four of First Timothy, Paul speaks about an issue

[1] Robert Falconer, *The Pastoral Epistles* (New York, NY: Oxford at the Clarendon Press, 1937), 1.

above Timothy's control; he is young and, in the eyes of many Christians, is pictured as a novice. George W. Knight, III stated that this youthfulness may provide an excuse for some to look down on Timothy and his instruction (cf. Tit. 2:15). Paul urges Timothy not to let that happen and says he may overcome such by being a good example.[2] He is a young man, about thirty, trying to fulfill the shoes primarily of an adult and direct older men and women in the gospel of Jesus Christ.

This décor of phenomena for the vantage of Timothy's ministry consists of 1 Timothy 4: 9-16, which states:

> It is a trustworthy statement deserving full acceptance. For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers. Prescribe and teach these things. Let no one look down on your youthfulness, but rather in speech, conduct, love, faith, and purity, show yourself an example of those who believe. Until I come, give attention to the public reading of scripture, to exhortation and teaching. Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery. Take pains with these things; be absorbed in them, so that your progress will be evident to all. Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you (NASB).

This text also focuses on the neglect that many children face today. The abandonment by the father's absence has produced rejection, grief, and even suicide. Most young teenagers have acted out and struggled with depression while exacerbating the situation without a resolution. Our society needs mentors to help young men cope with depression, grief, loss, and disappointment. What is the solution to this issue that has steered many teens down the road of destruction and heartache? Our children need help and self-awareness to drive them from ruin, despair, and disappointment to a productive life.

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[2] George W Knight, III, *Commentary on the Pastoral Epistles* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1992), 205.

Literary Setting

J. N. D. Kelly articulates that the Pastorals (epistles) are an altogether different genre of epistle from the rest of the Pauline corpus; they deal with an entirely fresh situation and subjects, like church organizations and the qualities desirable in ministers, which Paul had not handled directly before.[3] The Book of Timothy is a personal setting and style which reveals the identity of the issues with no discrepancies. The book has a unique structure and paucity of literature designed to convict and confront his shortcomings as a confidant. As Timothy battles the false doctrine, he must face the fight within himself that Paul discloses concerning his timidity, neglect of gifts, and discouragement from teaching because of his youth.

The ideology of Paul's letter is a recalibration of diverse subjects and ordinary prose. On the other hand, it substantiates his spiritual mentality as an apostle to discuss matters while allowing the Holy Spirit to speak and challenge Timothy's will for reformation but with an anacoluthon approach. Paul's crescendos are interrupted midway, and the syntactical design changes suddenly to another thought. William A. Richards says that three times the writer moves from denunciation through authorization (of Timothy himself) to instruction (of the various third parties). The writer, like a superior writing to a subordinate, expects the recipient to carry out the directives concerning the men and women of the assembly, the bishops, deacons, widows, and presbyters.[4] These categories highlight the essence of the church dynamics and warrant the authority of Paul to

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[3] J. N. D. Kelly, *A Commentary on the Pastoral Epistles* (New York, NY: Harper & Row Publishers, 1963), 25.

[4] William A. Richards, *Difference and Distance in Post-Pauline Christianity* (New York, NY: Peter Lang Publishing Inc., 2002), 178-179.

delegate instructions. The author speaks in the third person occasionally and demonstrates no dialectical tension in the text compared to the other ten Pauline letters. Although the picture is clear concerning the setting of the scripture, his phraseology does not produce distress or raise any problems or flaws.

Lea and Griffin state that pastoral epistles contain many words that are rare in the New Testament. The technical term used for words that appear only once in the New Testament is *hapax legomena*. Such words as "slave traders" (1 Tim 1:10; *andrapodistai*) and "integrity" (Titus 2:7; *aphthoria*) are *hapax legomena*. In addition to these unique words there are others which are rare in the other ten Pauline writings but are key terms in the pastoral epistles. Among these are "godliness" (1 Tim 6:11; *eusebeia*) and "to worship God" (1 Tim 2:10; *theosebeia*).[5] *Hapax Legomena* is a Greek term that accurately defines the pastoral epistles. *Hapax* means (once), and *legomena* means (to say). This expresses the prose of the religious dogma which stands alone from Paul's other writings.

Paul's décor is unique, exclusive, and rhetorical compared to his other writings. However, the centerpiece involves correction and exhortation with critical challenges. Many scholars differ in opinion of the letters but coincide on the methodology of the text. B. Metzger has indicated that the length of the Pastorals is too brief to serve as a source of accurate information about the writing habits of the author. He says: "It seems, therefore, that a discreet reticence should replace the almost unbounded confidence with which many scholars have used this method [word statistics] in attempting to solve the

[5] Thomas D. Lea and Hayne P. Griffin, *1, 2 Timothy, Titus*, *vol. 34,* The New American Commentary (Nashville, TN: Broadman & Holman Publishers, 1992), 24–25.

problem of the authorship of the Pastorals.[6] Metzger's position encompasses the fact that Paul's letter is too brief. However, many scholars disagree with this philosophy; spiritual disciplines include doctrine, pneumatology, theology, Christology, and ecclesiology, regardless of length or structure.

What we find in the Pastoral Epistles is that it is homogeneous to the other pastoral epistles. Paul is consistent as he writes in a personal vernacular to Timothy and expresses anxiety for his soul and the Christians in Ephesus. In contrast, Turner and Moulton state: "We cannot say that the Greek Style is the most elegant in the NT, but it is the least Semitic, most secular, and least exciting. It is commonplace."[7] The Book of First Timothy is viewed as monotonous and outdated to the typical reader but has depth and is powerful for any minister or clergy.

The trajectory of his writings flows in many directions of compositions but maintains a high volume of intellect with fascinating information that benefits Timothy and his listeners. It entails many different subjects for the household of God with a picture-perfect sculpture outlining the prerequisites for life in the church. No other book thoroughly provides every aspect of the ambiance in the word of God.

Historical Setting

During the intertestamental period, several writers were convicted of the phrase known as the pseudonymous literature, which conveys the idea of false claim of

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[6] B. Metzger, "A Reconsideration of Certain Arguments against the Pauline Authorship of the Pastoral Epistles," *Expository Times* 70 (1958): 94.

[7] James Hope Moulton and Nigel Turner, *A Grammar of New Testament Greek: Style,* vol. 4 (Edinburgh, Scotland: T. & T. Clark, 1976), 105.

authorship. Many scholars practice pseudonymity in the first century causing an alarm concerning the authenticity of the pastoral epistles of Paul. Paul combated this awareness by composting several scriptures for the churches to provide indication and noticeability of his writings (2 Thes 2:2 and Gal 6:11). Thomas D. Lea and Hayne P. Griffin reveal Tertullian was a North African theologian who lived in the late second and the early centuries. In "On Baptism," he described what happened when an elder of a church in Asia wrote pseudonymously in the name of Paul.[8]

Robert J. Harris also says that the pastoral epistles are not written by Paul but by someone else in his name. It is not easy for us moderns to grasp this concept of pseudonymous writings.[9] The argument of this disposition explicates that the community in the church wrote on behalf of Paul and pinned his name to it. There is no proven evidence that justifies or gives credibility to this assumption. So, as a result, despite the possible controversy, Paul states in verse one of First Timothy that he is the author of this book, and several scriptures indicate and further substantiate his validity. For example, in the Book of 2 Timothy, Jouette M. Bassler expressed that Paul predicts his death in this letter (4:6-8), warns of troubles to come (3:1-9), rehearses his own faithfulness (3:10-11), and exhorts his "child" to remain faithful to his teachings (4:1-5). In this letter, the community plays essentially no role.[10]

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[8] Lea and Griffin, *1, 2 Timothy, Titus*, 38.

[9] Robert J. Karris, *New Testament Message: a Biblical-Theological Commentary* (Wilmington, DE: Michael Glazier, Inc., 1979), xii.

[10] Jouette M. Bassler, *Abingdon New Testament Commentaries* (Nashville, TN: Abingdon Press, 1996), 23.

The timeline of first Timothy draws several speculations depending on the position and outcome. Scholars are clueless about when the book was written and can only speculate between A. D. 61-64. The books of 1 Timothy and Titus seem to have been written while Paul was traveling and ministering between two Roman imprisonments.[11] Scholars agree that Paul wrote these books later in his life. Paul understood that his departure was drawing near and felt the need to give the pastors some sound teaching in their ministry. Therefore, these epistles were consistently read and quoted by many teachers and elders of the faith.

Joseph S. Excell reveals that the pastoral epistles are the (*locus classicus)* in the New Testament on the subject of the Christian ministry. [12] It is described as one of the most authoritative books in the Bible with robust discussions and solutions. Although Timothy was left in Ephesus at some point in this journey, he was given a task in Ephesus with the right tools to instruct God's people. Paul's prayer was for Timothy to maintain sound teaching and authentic leadership. Paul mentions the word (sound) in (1 Tm 1:10) and (1 Tm 6:3), which is the Greek word *hugiaino*, where we get the English word "hygiene." Paul desires healthy, sound teaching to remain in the church and for young Timothy not to allow false doctrine to decimate the church. E. F. Scott states that the writer aims to secure that the Pauline tradition should be maintained. He lived in a time when the church was changing its character. It was no longer a free brotherhood detached from worldly interest but an organization, which had to hold its own within the social

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[11] Leadership Ministries Worldwide, *1 Timothy*: *The Preacher's Outline & Sermon Bible* (Chattanooga, TN: Leadership Ministries Worldwide, 1996), Logos.

[12] Joseph S. Exell, *The Biblical Illustrator: First Timothy* (New York, NY: Chicago, IL: Toronto, Canada: Fleming H. Revell Company, n.d.), xv.

structure of the day. It was largely composed of converts who had brought in with them the moral standards of paganism. It was affected by contemporary movements, and Christian ideas were being mingled with strange speculations which were often alien to the whole spirit of the gospel.[13]

The historical setting of Paul leads to much controversy regarding the placement and whereabouts of Paul. Scholars have an ongoing discussion of the account of the imprisonments he encountered and are constantly debating the issue. One thing is for sure; we know that Paul left Timothy in Ephesus during his ministry according to chapter one of First Timothy, but the order of the events of Paul does not line up in the Book of Acts. Gordon D. Fee states that Paul and Timothy were on their way to Macedonia by way of Ephesus when the stopover at Ephesus turned out to be a small disaster. Some false teachings similar to those encountered earlier in Colossae were in the process of totally undermining the church in Ephesus. So, Paul excommunicated the two ringleaders of this movement, Hymenaeus and Alexander (1 Tm 1:19-20), but because he had to press on to Macedonia, he left Timothy in charge of things in Ephesus to stem the tide (1 Tm 1:3).[14]

Cultural and Social Setting

The church at Ephesus was pressured to leave the orthopraxis ostensibly in the first century. Paul spent time with them for about two years and, upon his second arrival, saw that it was imperative to leave someone to labor indefinitely. Ephesus was positioned

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[13] E. F. Scott, *The Pastoral Epistles* (Great Britain: The Camelot Press Limited, 1947), xxv.

[14] Gordon D. Fee, *New International Biblical Commentary* (Peabody, MA: Hendrickson Publishers Inc., 1984), 4-5.

on the west coast of Asia Minor and is considered the capital of the Roman province. David Seal states that Ephesus was the third largest city in the Roman Empire. Its population is estimated to have been around 250,000 during the time of early Christianity. The ethnic make-up of the inhabitants of Ephesus included (but was not limited to): Lydians, Ionians, Greeks, a native population of Anatolians (Strelan, *Paul, Artemis*, 33), and a large Jewish constituency.[15] Ephesus was diverse with different cultural backgrounds and a wide range of idolatry for predilection.

Additionally, for two hundred years (27 BC to 180 AD), Ephesus experienced significant economic and numeric growth, known as the term (*Pax Romana*), which means Roman peace. It was filled with stadiums, gymnasiums, and a theater that could hold approximately 24,000 people. Ephesus was a commercial port where people traveled daily; some even relocated for exposure and fertility. It was believed to have up to fifty idols in Ephesus, including the famous goddess Artemis. David Seal also noted that during the first century, Ephesus was home to various religious beliefs. People in Ephesus participated in the worship of Artemis (Diana), a goddess of fertility, magic, and astrology (Arnold, *Ephesians*, 19). The Greeks identified the fertility goddess as Artemis and the Romans as Diana.[16] The sight of Ephesus was very intriguing to look at with high-rise buildings and idols sculptured in gold and fine jewelry.

Another famous idol who infiltrated the region by way of the Greeks was known as Dionysus. He was the central motif and was worshipped by many Greeks as the son of god, savior, and liberator. Arthur Evans writes that Dionysos is also the god of wine and

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[15] David Seal, "Ephesus," *The Lexham Bible Dictionary,* ed. John D. Barry et al. (Bellingham, WA: Lexham Press, 2016), Logos.

[16] Seal, "Ephesus," Logos.

so gives that substance a sacramental character. To drink wine in the rites of Dionysos is to commune with the god and take his power and physical presence into one's body. And when the wine is sprinkled at Greek sacrifices, the god himself is physically present on the altar.[17] In their eyes, Dionysos was not a nominal god; he was their true god and savior of the world. Dionysos was an active god of ecstasy, and their practice entailed drinking wine in his presence and involving themselves in illicit behavior.

Paul gave Timothy the massive task of facing the different nuances of religion at such a young age — about thirty years old. Most people he encountered were old enough to be his guardian or parent. Timothy was confronting many problems, and he needed Paul's letter to be a convincing polemic for the people of God and nonbelievers involved in idolatry. Furthermore, Timothy experienced some advantages and disadvantages during his ministry. Of course, he was young and inexperienced; however, he was from an interracial family, which allowed him to converse with Jews and Greeks who resided at Ephesus (Acts 16:1). Paul immediately circumcised him before taking him on the missionary journey; he administered this act because of the Jews and to keep Timothy from the accusation of a reprehensible ministry (Acts 16:3).

Thomas C. Oden states that "Pastoral letters" do not mean "to be ignored by laity." They address questions crucial to the health of the laity, the life of prayer, the meaning of public worship, care for the needy and poor, and sound teaching as the basis for holy living.[18] The letter to Timothy was not just for him; he was considered the

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[17] Arthur Evans, *The God of Ecstasy, Sex Roles and the Madness of Dionysos* (New York, NY: St. Martin's Press, 1988), 148.

[18] Thomas C. Oden, *First and Second Timothy and Titus*, Interpretation, a Bible Commentary for Teaching and Preaching (Louisville, KY: John Knox Press, 1989), 1.

medium between Paul and the Christians at Ephesus to provide sufficient instructions from God. Timothy needed to be courageous, bold, with a salient attitude, and demonstrate remonstration with authority and love.

Timothy and Paul had an eminent relationship; Paul believed in him, trusted him, encouraged him, and never doubted his ability and desire to preach the gospel. Walter L. Liefeld reveals that Timothy is Paul's "true son in the faith." The word for "true" (*gnesios*) is different from the more common one (*alethes*), which means true as opposed to false. The present word means "genuine" as opposed to illegitimate or fake. The word could be used of a child born within a legitimate marriage, and the implication in the figurative statement here refers to the quality of Timothy's relationship to Paul.[19]

Major Themes of the Text

During a close reading of this pericope in chapter four of First Timothy, several vital themes emanate from methodology and theology. As an Apostle, Paul does not show tension in the text but demonstrates some exigency for Timothy to confront false doctrine while avoiding hypocrisy. Benjamin Fiore indicated that the figure of the apostle steps into the limelight, not as the sanctioning authority for community structures, nor as the one to be rescued from heretic mistreatment, but as the divinely appointed teacher and the very type and model of the teaching. Paul's teaching office is transmitted with its task and powers to his associates.[20] Apostles received the Holy Spirit and were responsible for

[19] Walter L. Liefeld, *The NIV Application Commentary* (Grand Rapids, MI: Zondervan Publishing House, 1999), 46.

[20] Benjamin Fiore, *The Function of Personal Example in the Socratic and Pastoral Epistles* (Rome, Italy: Biblical Institute Press, 1986), 6.

implementing the gospel to churches, leaders, elders, deacons, and parishioners. Nevertheless, the apostle's teachings were not received with meekness and humility throughout their ministerial journey.

First Timothy 4:9-16 is filled with purpose, commands, spheres, and motives, concluding with the substantial outcome in verse sixteen. Paul displays critical information for Timothy to address the important issues while in prison and realize that his lifestyle and positive influence are vital as he leads the church in Ephesus. In verse nine of First Timothy, Paul reiterates a phrase he made in verse fifteen of chapter one that relates to the authenticity of Jesus Christ coming to the world to save sinners. He also makes this statement again in the chapter concerning the desire of a bishop. Martin Dibelius and Hans Conzelmann indicated that the phrase "the word stands firm" (πιστὸς ὁ λόγος) appears five times in the pastoral epistles: 1 Tm 1:15; 3:1; 4:9; 2 Tm 2:11; Tit 3:8.[21] What is the point of Paul's repetition in the book of Timothy? Mark Keaton states that this is a (pronouncement) which means the speaker is making an authoritative declaration.[22] Timothy needs to know that the information given by Paul is the manifold wisdom of God, known as the rubrical axiom. Paul makes this statement three times in 1st Timothy, (a number of completion), giving the letter more credence.

Paul lists two items regarding the purpose that Timothy should have as a minister in verse ten. This consists of laboring and striving in the Lord's work; Paul desired Timothy to be assiduous in his leadership and do it for one common cause. The cause and

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[21] Martin Dibelius and Hans Conzelmann, *The Pastoral Epistles: A Commentary on the Pastoral Epistles*, Hermeneia – a Critical and Historical Commentary on the Bible (Philadelphia, PA: Fortress Press, 1972), 28.

[22] Mark Keaton, *The Lexham Propositional Outlines Glossary* (Bellingham, WA: Lexham Press, 2014), Logos.

reason in verse ten say, “Because we have fixed our hope on the living God, who is the Savior of all men, especially of believers (NASB).” We labor and strive because of our Christianity and faith in God. Our participation precedes our anticipation of salvation, and our faith is demonstrated through the conviction of the revelation of God.

Paul emphatically follows this purpose and cause by commanding Timothy to prescribe and teach the things written with audacity. He then gives a hortative command to inform Timothy not to allow critics to deter his mission. The words “no one” are considered the subject and are known as the “topical frame.” Steven E. Runge states that the “topical frame” is the fronting of some thematic element of the clause, often the grammatical subject, in order to establish a specific frame of reference regarding the theme of the clause that follows.[23] Timothy is responsible for staying positive, enthusiastic, determined, and remembering the task. John F. MacArthur, Jr. specified that by cautioning Timothy not to allow anyone to look down on his youthfulness, Paul warned him that because he had no long record to establish credibility, he would have to earn the respect of his people.[24]

Paul, in verse twelve, gives Timothy detailed spheres in the level of his labor and teaching in the gospel, which entails speech, conduct, love, faith, and purity. Paul was seeking Timothy to be an archetype or a model with influence. Why is Paul urging him to be perfect for these Christians essentially? Historically, Ephesus had so much negative

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[23] Steven E. Runge, *The Lexham Discourse Greek New Testament: Glossary* (Bellingham, WA: Lexham Press, 2008), Logos.

[24] John F. MacArthur, Jr., *1 Timothy*, MacArthur New Testament Commentary (Chicago, IL: Moody Press, 1995), 172.

influence and many idols that the church needed someone to provide spiritual motivation and dedication.

In verses thirteen to fifteen, Paul displays a timeline to Timothy by stating, "Until I come." Paul relied on Timothy to remain steadfast in giving attention to reading, exhortation, and teaching until his arrival to Ephesus. He follows up with a command of evading neglect of spiritual gifts, prophecy, and laying on of hands by the elders. Consistency and progress were the key to his diligence in living the life of a Christian and teaching the word. Finally, in verse sixteen, Paul shows the benefits of all the hard work by telling Timothy, "You will save yourself and your hearers." Timothy's life will benefit himself and his followers if he continues maintaining the essence of ministry.

Word Study of the Text

Paul's expectations of Timothy were multifaceted and multidimensional, a ministry that included securing the believers, addressing false doctrine, strengthening the church in religious structure, and exercising righteous living. In verse nine of First Timothy, Paul uses four vital Greek words that reveal God's word is reliable, faithful, and deserving of full approval. Kenneth S. Wuest discloses the truth stated in verse eight, where Paul earmarks with the statement, "This is a trustworthy word and worthy of every acceptance." The word "for" introduces a statement in support of his previous declaration in the latter verse.[25] This word "for" indicates a connection to verse nine and reveals the ultimate purpose followed in verse ten.

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[25] Kenneth S. Wuest, *Wuest's Word Studies from the Greek New Testament: For the English Reader*, vol. 7 (Grand Rapids, MI: Eerdmans, 1997), 71.

As we approach verse ten, Paul uses two Greek words – *kopiomen*, which means labor, and *oneidizometha*, which means to strive. The word "labor" is the present active tense describing Timothy's participation in continuous action. The word "strive" is a present passive indicative tense that reveals Timothy receiving verbal action. Timothy is harshly criticized for his dedication, youthfulness, and sound doctrine. W. Hulitt Gloer states that the two words are synonyms. "Toil" means hard work. "Struggle" refers to intensive struggle as in the struggle of an athlete who strains every muscle to gain the victory.[26] Within the context of the scripture, these words cannot be synonymous because one is doing the action, and one is receiving the action. While Timothy works hard to exhaustion in the ministry, he receives cruel verbal abuse.

In the latter part of verse ten, Paul uses two critical Greek words, *hoti* and *elpizo*. *Hoti*, translated as "because," is a conjunction, adverbial clause, and purposive subordinate clause. The purposive subordinate clause is a subordinate clause that expresses the purpose for which the main verbal action is done.[27] Timothy is working very hard and giving everything he has to the ministry for a specific purpose, and Paul describes that purpose as *elpizo*.

This Greek word is a perfect, active, first-person plural tense. The perfect tense is the verb tense used by the writer to describe a completed verbal action that occurred in the past which produced a state of being or a result that exists in the present in relation to

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[26] W. Hulitt Gloer, *1 & 2 Timothy – Titus*, Smyth & Helwys Bible Commentary, ed. R. Alan Culpepper and Leslie Andres (Macon, GA: Smyth & Helwys Publishing, Incorporated, 2010), 172.

[27] Albert L. Lukaszewski, *The Lexham Syntactic Greek New Testament Glossary* (Bellingham, WA: Lexham Press, 2007), Logos.

the writer.[28] Paul reveals that this past action regards God, the savior who died for our sins. Jesus' past actions show our present and future state, encouraging Timothy to labor and strive no matter the cost. Paul also uses this word in the plural tense, including himself and other believers in the faith.

In verse eleven, Paul gives two Greek words in the imperative tense that indicates a command or order. Prescribe (*Parangelle*) means instructing someone to do something with authority and teach (*didasko*) implies conveying knowledge to someone. These two words are also in the present active tense, which involves continuous action for Timothy to teach without delay consistently.

Paul then speaks of the negative feedback of the naysayers in verse twelve and uses the word *kataphroneito*, translated as despise. This word means to look down on someone or something with contempt or aversion with implication that one considers the object of little value, look down on, despise, scorn, and treat with contempt.[29] Timothy had to survive the dislike, disrespect, hatred, and verbal disdain from many people in Ephesus. He could not allow these actions to affect his mental capacity and urge to be a true leader for God. This word is in the third-person singular and refers that Paul is speaking about him and only to him.

In contrast, Paul instructs Timothy on the five components that he must practice to be an example to the believers, which encompasses (speech) communication, (conduct) behavior, (love) affection, (faith) trust, and (purity) honorable public manner.

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[28] Michael S. Heiser and Vincent M. Setterholm, *Glossary of Morpho-Syntactic Database Terminology* (Bellingham, WA: Lexham Press, 2013), Logos.

[29] William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago, IL: University of Chicago Press, 2000), 529.

Paul follows these five components with the word *ginomai*, translated "show yourself." This word is used in the imperative middle and passive tense. Imperative expresses a command and the middle voice signifies that the subject of the verb is being affected by its own action or is acting upon itself. The passive voice signifies that the subject is being acted upon i.e., the subject is the receiver of the verbal action.[30] Paul is commanding Timothy to allow the word of God to affect him positively and demonstrate a disposition worthy of honor for the believers.

Paul also gives another keyword in the text translated as "example." "Example" is *tupos* (τυπος), "the mark of a stroke or blow, a print, a figure formed by a blow or impression," in a technical sense, "the pattern in conformity to which a thing must be made," in an ethical sense, "a dissuasive example, pattern of warning, an example to be imitated."[31]

Timothy, in essence, has no room for error in Ephesus, and he must be conformed and shaped by the word to give the church a carbon copy of Jesus Christ. His life must be compelling and of significant influence without discrepancy.

Paul, in verse thirteen, reiterates but defines in more detail the task that Timothy faces. The word *proseche*, translated "give attention to", describes Paul's command that Timothy dedicates his life to the church and take care of it passionately until his return. Philip H. Towner stated in verse fourteen that these are three ministry commands, all based on the single imperative: "devote yourself to pay attention to" (see on 1:4), provide

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[30] Michael S. Heiser and Vincent M. Setterholm, *Glossary of Morpho-Syntactic Database Terminology* (Bellingham, WA: Lexham Press, 2013), Logos.

[31] Kenneth S. Wuest, *Wuest's Word Studies from the Greek New Testament: For the English Reader*, vol. 7 (Grand Rapids, MI: Eerdmans, 1997), 73.

a framework for the ministry related to the Scriptures that Timothy is to execute in the church.[32] Timothy's whole life consisted of reading the word, preaching the word, leading by example, love, purity, faith, conduct, and correcting errors in the gospel.

Paul was sincerely concerned for Timothy's spiritual well-being and began to address his calling and gift. He uses the words "me," which means "not," and *amelei*, which means to be careless, negligent, and have no interest. The pressure and ridicule took a toll on Timothy, who was on the verge of giving up. Facing negativity every day consistently had to be tough for him considering his age. A ceremony like that in Acts 13: 1-3 is presupposed: prophets revealed that Timothy had been chosen by God, and the elders as a body (literally "the elderhood") laid their hands on him with prayer; thus, a new spiritual gift was conveyed to the young man, endowing him with both authority and power.[33]

In verse 15, Paul emerges another command with the Greek terminology *tauta meleta*, which means to learn by repetition and strenuous effort. Timothy is to "put these things into practice" (*tauta meleta*). "Devote yourself to them" is literally "be *isthi* in them," i.e., be completely immersed or absorbed in these things, and he is to do these things "so that all may see your progress.[34] Timothy's hard work in Ephesus will become apparent to the believers to remain faithful and trust in the savior, who is Jesus Christ.

Paul, in verse sixteen gives the result of all the things Timothy will gain contingent on his progression. The Christians' salvation is on his shoulders, implying that

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[32] Philip H. Towner, *The Letters to Timothy and Titus*, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2006), 316.

[33] Burton Scott Easton, *The Pastoral Epistles* (New York, NY: Charles Scribner's Sons, 1947), 147.

[34] W. Hulitt Gloer, *1 & 2 Timothy – Titus*, Smyth & Helwys Bible Commentary, ed. R. Alan Culpepper and Leslie Andres (Macon, GA: Smyth & Helwys Publishing, Incorporated, 2010), 175.

Timothy's responsibility is deeper than himself. Paul uses the word *sozo* in the future tense and provides Timothy with the benefits of his efforts for the kingdom of God.

Conclusion

Paul was serious about the gospel and loved Timothy very much. So much is to be said about his ministry and outcry to so many young men who are inspiring to be ministers or dealing with neglect and disparagement. Many people do not understand the relationship between Paul and Timothy; their reputation together also reveals their dynamic character and structure. Just one glimpse of the book helps us understand that Timothy gains confidence in God and Paul as his mentor to be obedient and steady through the process.

This was Timothy's first task, first experience alone, his first personal letter, and first obligation to fulfill in a chaotic environment. Why would Paul leave Timothy to defend himself and delegate much older people without experience? It is concluded that Paul saw something special in Timothy; Paul knew, regardless of his age, that he could fulfill the duty with God's help. Timothy aimed to bring a new identity to the church and a credible one to witness.

J. L. Houldon indicates that a continuous identity in religious thought, whether desirable or not, is a *chimera*, no less so for being much sought and greatly cherished. A theological tradition may determine consciously to preserve itself unchanged and intact over the years, but general thought and cultural forms shift around it. Without realizing it, its own defenders look at it through different eyes from their predecessors, utter old

words with changed emphasis and sense.[35] Viewing the aspects and various topics of scripture, Timothy's responsibility was to change the theological position within the church and confront traditions prevalent in Ephesus. Timothy displays a model for young men to have the confidence to achieve milestones that may seem hard to reach.

[35] J. L. Houlden, *The Pastoral Epistles* (Philadelphia, PA: Trinity Press International, 1976), 35.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Introduction

My present context is Montgomery Avenue Church of Christ, located in Springfield, Ohio, where I serve as pastor. As such is the case with many churches and communities, many young people often find themselves in a single head of households trying to find their way. Many fathers are absent in their children's lives, which often manifests in unhealthy activities and borders on delinquency. I believe that if the church had an infrastructure (ministry) to mentor and guide male adolescents, the rate of school expulsion, criminal activity, and idleness would be minimized.

Parenting alone can be psychologically challenging when dealing with teenage boys as a mother. Further, we must admit that adolescence has filtered frustration in many homes of families with low income. Many teens lose hope to thrive while experiencing the intense emotional pain of living without a father and regress from the obstacles of possibility. Several scholars point out that Frustration is an emotion that occurs when a person is blocked from reaching a desired outcome. Some typical responses to frustration include anger, quitting (burning out or giving up), loss of self-

confidence, stress, and depression; ironically, most of these feelings are very common during adolescence.[1]

Studies have shown that not only African American teens suffer from psychological trauma, but also single mothers. There may be some significance to why Timothy's grandmother assisted his mother in the spiritual teachings of God. The pressure of raising a son alone is unorthodox, problematic, prodigious, and stressful. Jane K. Burgess reports that in the present decade, more than one million widows with at least one child under eighteen are in their care (Epstein & Skolnik, 1965)—the total number of divorced females in the United States numbers about 2,100,000. Nine times out of ten, the mother has custody of the children in a divorce. There are about 1,500,000 legal separations annually in the United States. Nearly one million American children under the age of eighteen live in one-parent homes as a result of divorce and legal separation.[2]

What is the alternative for our young black men that can revitalize their mindset and steer them from the appetite for drugs, depression, hatred, suicide, and despondency? What solution will motivate and stimulate the mind of African Americans to think of themselves as more than a product of failure, but as prominent members of society? Consequently, young black men with ambitions in the academic arena will develop and mature to be an asset to the community with the proper tools for advancement.

Throughout this study, I will prudently explore the benefits and advantages of the Freedmen's Bureau Act and how it evolved in the 1800s for African American men in the

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[1] Wegara R. Chokchimsa, Anshum Marak, and Anjali Mathur, "Reactions to Frustration of Adolescent Boys," *International Academy of Science, Engineering and Technology* 11, no. 2 (Jul-Dec 2022): 7-12.

[2] Jane K. Burgess, "The Single-Parent Family: A Social and Sociological Problem," *National Council on Family Relations* 19, no. 2 (April 1970): 137-144.

United States. The Freedmen's Bureau Act was labeled prosaic and caused resentment and hatred among other ethnicities. On the other hand, the author will investigate the similarities and comparisons of Timothy's chagrin to an absent father, his challenge with his identity as a biracial man, and his oblique treatment in the ministry.

Furthermore, this dissertation will consist of the National Urban League, implemented on September 29, 1910, by George Edmund Haynes and Ruth Standish Baldwin. This movement was an integral prodigy for many African Americans in the northern parts and created employment opportunities, vocational training, healthier living conditions, and education. Haynes and Standish were solicitous as activists for advancing African American men and women for the common good.

This program affected lives and communities, resulting in the adolescent's psychological behavior in socialization. David J. Harding confirms that the potential consequences of interactions with older peers depend on their characteristics. Not every older adolescent or young man in the neighborhood sells drugs, impregnates multiple partners, or drops out of school. But individuals who might serve as more positive role models are not as visible because they spend more time outside the neighborhood, either working in school.[3]

The gravity of the YMCA (Young Men's Christian Association), which George Williams founded in London, must be emphasized for discussion, which demands the necessity of young men escaping the dangers of their community to be mentored in a Christian atmosphere. In comparison, Paul took Timothy on a missionary journey and molded him for the ministry in Ephesus to preach the gospel in a hostile environment.

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[3] David J. Harding, "Violence, Older Peers, and Socialization of Adolescent Boys in Disadvantaged Neighborhoods," *American Sociological Review*, no. 3 (June 2009): 459.

Lastly, this thesis will focus on the nuances of Booker T. Washington and W.E.B Dubois's approach to mentoring African Americans. Although one was born into slavery and a freedman, it produced different approaches to the challenge of higher learning for many blacks. It authenticated productive parenthood for the future of many adolescents in homes with both biological parents.

H. Elaine Rodney and Robert Mupier recall that the availability of fathers plays an especially important role in the development of positive self-esteem in African American boys. Accordingly, African American boys who were living in father-absent homes or reported poor parental relationships were more likely to exhibit low self-esteem, field-dependent behavior, and hyper-masculinity. Children not living with both biological parents are four times as likely to be suspended or expelled from school as are children with both parents at home. Accordingly, having a father at home not only heads off violent behavior but also helps boost student achievement.[4]

Freedmen's Bureau Act

In 1865, Congress passed the Freedman Bureau Act on March 3, providing an avenue allowing African Americans to establish schools, purchase land, locate family members, and legalize marriages. This act motivated many African Americans to achieve and opened the door to an economic movement. Science has revealed the pain and struggle of black men in the United States of America as they tried to overcome the battle for freedom and justice. Richards Lowe confirms that the Bureau of Refugees, Freedmen,

[4] H. Elaine Rodney and Robert Mupier, "Behavioral Differences between African American Male Adolescents with Biological Fathers and Those without Biological Fathers in the Home," *Sage Publications, Inc*. 30, no. 1 (September 1999): 46.

and Abandoned Lands, a branch of the United States War Department commonly known as the Freedmen's Bureau, was designed to help formerly enslaved people make the transition from slavery to freedom after the Civil War.[5]

The Freedmen's Bureau was able to help establish many schools for blacks, and it was reported that over 90,000 formerly enslaved people could enroll, which gave pertinent stability for families with two-parent homes. In addition, while having a visionary model of occupational, economic, and educational exploration, barriers continued to exist amid the progression of African Americans. This stigma of superfluous treatment of black men in America breeds aggression and a virulent mental state due to the consistent pressure of Southerners.

Marjorie H. Parker declares that some others who opposed education for the ex-slaves believed that such an effort would be wasted since the Negro was unfit by nature to profit by academic training, while still, others supported the idea that any education lessened a man's usefulness as a laborer.[6] In comparison, Paul addresses Timothy not to let anyone despise thy youth due to the ridicule presented by several church members in Ephesus. Timothy was viewed as unfit for ministry not only because of his gentile culture from his father but as a novice.

Donald G. Nieman verifies that in a number of states, apprenticeship statutes gave judges greater discretion in binding out black children than white children and afforded black apprentices less protection than their white counterparts. Most states also punished

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[5] Richard Lowe, "The Freedmen's Bureau and Local Black Leadership," *The Journal of American History* 80, no. 3 (December 1993): 989.

[6] H. Marjorie Parker, "Some Educational Activities of the Freedmen's Bureau," *The Journal of Negro Education* 23, no. 1 (1954): 10.

free blacks more severely than whites for a number of crimes and permitted state officials to hire out free blacks who were unable to pay fines or court cost.[7] This treatment caused mental anguish among African Americans and affected adolescent parental guidance.

The divorce rate among blacks increased due to poverty dominating the economic system among blacks. Unfortunately, co-parenting brought about an inexorable effect on young teens in homes of single parents. Robert H. Aseltine indicates that, in general, the effects of family conflict, financial difficulties, and other life stresses on depressed mood will be significantly stronger among youths with divorced parents. The latter suggests that the effects of some of these stresses, particularly family conflict and poor relations between parents and children, will be significantly weaker among youths with divorced parents.[8]

Separation in the family strains parental relationships with their children and sometimes affects the home's family structure. Moreover, according to Timothy's childhood, speculation arises concerning the involvement of Timothy's father. His father is mentioned in the text as a gentile, but, unfortunately, no religious conviction is established or proven in the bible (Acts 16:1). Is it possible that his father was uneducated of the gospel, which caused negligence, or did he struggle with foibles that consisted of parental, and spiritual guidance? Did his father live in the home with his mother, was he deceased, were they married, or did they have any more children? Many questions could

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[7] Donald G. Nieman, "Andrew Johnson, the Freedmen's Bureau, and the Problem of Equal Rights, 1865-1866," *The Journal of Southern History XLIV*, no. 3 (August 1978): 399-420.

[8] Robert H. Aseltine, Jr., "Pathways Linking Parental Divorce with Adolescent Depression," *American Sociological Association* 37, no. 2 (June 1996): 136.

be asked that will clarify Timothy's childhood experience and explain why his mother and grandmother became his tutelage in the word of God.

Marcia J. Carlson reveals that empirical evidence confirms that nonresident fathers contribute fewer economic resources and spend time with their children than resident fathers. It is not surprising, then, that children living in single-mother families (both divorced and never married) are much more likely to be poor (U.S. House of Representatives, 2004) and less likely to experience parental support, supervision and monitoring, and consistent discipline than children in two-parent homes.[9]

Supervision, monitoring, and consistent discipline diminish in single-parent homes during unsolvable issues with divorce. Most single parents are working tedious hours on their jobs with no guardian to assist in rearing their children. This structure increases poor behavior in the homes and creates an environment conducive to emotional distress and character aberrations. Downey, Ainsworth-Darnell, and Dufur affirmed that an alternative explanation is that youths in mother-father households display lower levels of deviance than youths in single-mother households because of the simple fact that there is one more adult available for supervision in the two-parent family.[10]

As an observation, all parents do not meet up to the standards of quality and wholesome parenthood. Our economy is failing, our parents are falling, and our children are failing without the proper structure for maturity and success. A system is imperative to educate our children who are hurting mentally and spiritually in a dysfunctional

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[9] Marcia J. Carlson, "Family Structure, Father Involvement, and Adolescent Behavioral Outcomes," *National Council on Family Relations* 68, no. 1 (February 2006): 138.

[10] B. Douglas Downey, James W. Ainsworth-Darnell, and Mikaela J. Dufur, "Sex of Parent and Children's Well-Being in Single–Parent Households," *National Council on Family Relations* 60, no. 4 (November 1998): 881.

environment. Children are left with their grandparents due to abuse and drugs, and this cause conflicts for the teens having to compartmentalize everything that has transpired in their life.

Gregory M. Fosco and John H. Grych verify that Children's conflict appraisals also are shaped by contextual factors that include broader patterns of interaction in the family. Being triangulated into parental disagreements is likely to make the conflict more threatening to children because they may become the target of parental hostility or aggression or feel torn between their loyalties toward each parent.[11]

Furthermore, Grych and Fincham found that children listening to standardized parental conflict vignettes were more likely to endorse intervening in the conflict when the topic of the disagreements was child related. Children who receive conflict as threatening to their emotional security may withdraw or try to stop the conflict in order to regulate their exposure to the threat.[12]

National Urban League: Founded in 1910

The National Urban League was an entity that was based on interracial collaboration to change the community through social justice. Whitney M. Young reports that its officials seek to bridge the gaps between white and Negro communities, promote racial understanding, and enlist the support of men and women in positions of power for

[11] Gregory M. Fosco and John H. Grych, "Adolescent Triangulation into Parental Conflicts: Longitudinal Implication for Appraisals and Adolescent-Parent Relations," *National Council on Family Relations* 72, no. 2 (April 2010): 255.

[12] J. H. Grych and F. D. Fincham, "Children's Appraisal of Marital Conflict: Initial Investigations of the Cognitive-Contextual Framework," *Child Development* (1993): 215-230.

those whose heritage has been one of deprivation and denial.[13] This was a time for African Americans to elevate themselves and provoke determination in their peers for change. Schools and resources were provided to many blacks for achievement, which was once served to whites. The Urban League pushed for equal rights and opportunities for the less fortunate communities even though the task would be arduous.

Furthermore, Young indicates that the Urban League considers itself an action agency. Our actions programs are designed to motivate youth to stay in school for the best possible education; to expand the housing supply for the Negro population; eliminate racial barriers in the employment and promotion of qualified Negros; to strengthen Negro family life; and to stimulate self-help among Negro citizens in solving their problems.[14] This program opened the doors for many blacks and created an environment to strengthen homes financially, spiritually, and mentally. Education and careers were sublime for many minorities in their communities and supported the two-parent homes with more income and supervision for their children.

Studies have shown that two-parent homes create a better structure for the youth with better opportunities and a substantial outlook on life for adolescent boys and girls. Andrea Stolba and Paul R. Amato discuss that the presence of a male adult in the household was associated with more positive behavior scores for adolescent boys and less positive behavior scores for girls. When a female adult was living in the household, the behavior scores of boys decreased, and those of girls increased. When both a male and

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[13] Whitney M. Young, Jr., "The Urban League and Its Strategy," *The Annals of the American Academy of Political and Social Science* 357, no. 1 (1961): 102-107.

[14] Young, Jr., "The Urban League and Its Strategy," 102-107.

female adult were present in the household, the scores of both boys and girls were relatively positive.[15]

If these studies and statistics are accurate, could it be that Timothy's father was present but allowed his wife and mother-in-law to teach their son? Therefore, Fathers in the first century worked outside the home while mothers cared for the children, which substantiates the probability of their actions. On the other hand, Timothy experienced some timidity as a preacher in Ephesus that could have contributed to his father's less involvement in Timothy's adulthood. The battle with his emotions could have played a massive part in his father's lack of involvement.

Richard M. Smith and Craig W. Smith's study shows that when fathers were asked if they felt capable of caring for the emotional needs of their children, six (22.2%) of the fathers reported that they had trouble in this area. The other 21 (77.8%) fathers expressed varying degrees of concern in this area but believed that they could handle most problems.[16] Consequently, this presents different issues to parenthood and must be the focus of rearing adolescents in two-parent homes. Classes for parents in the congregations should be offered to implement ways to give them the tools needed to parent their teenagers effectively.

Nancy L. Galambos and Pamela K. Turner reveal that in line with a goodness-of-fit model, however, our results show the association between an adolescent's or a parent's activity level and the nature of the parent-adolescent relation depends, in part, on

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[15] Andrea Stolba and R. Paul Amato, "Extended Single-Parent Households and Children's Behavior," *Taylor & Francis* 34, no. 3 (August 1993): 546.

[16] Richard M. Smith and Craig W. Smith, "Child Rearing and Single-Parent Fathers," *National Council on Family Relations* 30, no. 3 (July 1981): 416.

the temperamental characteristics on both dyad members. Ultimately, knowing where an individual lies on a particular dimension of temperament is only meaningful when we understand the individual's social context as well. And the social context includes other family members' temperamental characteristics.[17]

The dyad must have several structural factors that should be established to influence the children in temperamental settings. Adolescents can learn from their parents when dealing with emotional situations that arise, but questionable characteristics by the parent can stymie the relationship between the parent and the teenager.

The Young Men Christian Association

The Young Men Christian Association (YMCA) was founded on June 6, 1844, in London, United Kingdom, by a man named George Williams, whom eleven friends assisted. He aimed to help men learn drapery embroidery and other trades for achievement. Additionally, the program transported men from the farm to the city, which involved preaching in the communities and providing religious material for spiritual maturity. This idea sheltered men from a reckless peer pressure environment and eventually gained international attention across America. The association provided sports and religious studies that developed self-esteem, and many adolescents developed many skills to flourish in society.

George Williams had the vision to educate young men mentally, physically, and spiritually, to solve many problems in the homes of adolescent boys. McCubbin, Needle,

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[17] Nancy L. Galambos and Pamela K. Turner, "Parent and Adolescent Temperaments and the Quality of Parent-Adolescent Relations," *Wayne State University Press* 45, no. 3 (July 1999): 493-511.

and Wilson state that Family problem-solving focuses upon direct efforts made by the adolescent to work out difficult issues with family members and to reduce tension in the home environment (i.e., talking to one's parents about problems, doing things with family, talking to a sibling about feelings) (alpha = .75).[18] As many students progress in the programs, they learned a different approach to dealing with their emotions and family conflict in the home. They could solve problems with their parents and picture life differently and constructively.

In light of Timothy, Paul was his YMCA that envisioned something special in Timothy to experience a leadership role as a pubescent. Paul's guidance gave Timothy the spiritual skills and courage to confront many issues detailed in his writings. Paul's interest in Timothy inspired him to be trained for defense and direction as a preacher. Timothy's relationship with his family was the key to preparation that led to his advancement from Paul. The prerequisite from his mother and grandmother put him in a position for Paul to notice the qualities and take him on the missionary journey.

Tami M. Videon affirms that substantial literature suggests that parent-child relations constitute important influences on children's well-being and may explain poorer outcomes for children living in single-parent homes. Investigation of the effects of parental divorce frequently finds that parent-child relations mediate the effects of marital dissolution.[19] A strong and pristine relationship is meaningful with children, which gives the child a comfortable atmosphere for development.

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[18] Hamilton I. McCubbin, Richard H. Needle, and Marc Wilson, "Adolescent Health Risk Behaviors: Family Stress and Adolescent Coping as Critical Factors," *National Council on Family Relations* 34, no. 1 (Jan. 1985): 56.

[19] Tami M. Videon, "The Effects of Parent-Adolescent Relationship and Parental Separation on Adolescent Well-Being," *National Council on Family Relations* 64, no. 2 (May 2002): 489.

Tinkew, Scott, and Lilja report that parenting styles are patterns of parental practice and behavior and have been characterized as permissive, authoritarian, authoritative, or uninvolved (Baumrind, 1967). Permissive parents respond to their children's desires in an accepting, affirmative, and non-punitive manner. In both the uninvolved and the permissive parenting styles, parents exert little control over their children. Uninvolved parents are disengaged from their children and their parenting responsibilities, whereas permissive parents are responsive to their children and allow their children to regulate themselves. Authoritarian parents hold their children to an absolute standard of conduct and use punitive or forceful measures to ensure children abide by the approved code of conduct. Authoritative parents value both the allowance of children's self-will and discipline (Baumrind, 1967). Compared to all other parenting styles, authoritative parenting has been found to be associated with more positive child well-being (Amato & Fowler, 2002).[20]

These writers highlight the necessity of authoritative parents, which indicates a balance in parental guidance and structure. It allows the adolescent to be themselves with proper guidance and creates a relationship that establishes a system prevalent for both parties as parent and child.

Moreover, Meschke, Bartholomae, and Zentall suggest that religion can play a strong role in family socialization, particularly in relation to values (Jenkins, 1991). Parental values may also be indirectly transmitted to adolescents. Again, as with

[20] Jacinta Bronte Tinkew, Mindy E. Scott and Emily Lilja, "Single Custodial Fathers' Involvement and Parenting: Implications for Outcomes in Emerging Adulthood," *National Council on Family Relations* 72, no. 5 (October 2010): 1110.

communication, it is possible that the effect of parental values on adolescent sexual behavior is moderated by the quality of parent-adolescent relationships.[21]

Every mother and father play a vital role while parenting an adolescent. Having pertinent religious values can stimulate and influence children to emulate. For example, Timothy was motivated by the religious standards that his family possessed and, fortunately, became one of the most well-known prolific leaders of the first century as a youth.

Booker T. Washington and W.E.B. Dubois

Booker T. Washington and W.E.B Dubois were primary figures during the civil rights movement for blacks in America. These two philosophers are viewed as simpatico regarding blacks establishing themselves in academic studies but had different angles concerning racism. Washington focused on agriculture and using one's hands, while Dubois focused on intellectual power.

Booker T. Washington, the colored founder and president of the Tuskegee Institute in Alabama, is undoubtedly the foremost living man of his race and one of America's most valuable and notable men.[22] He was born into slavery in 1856 and did not know the day or month of his birth, his last name, or who his father was, but he knew he was a white man. He chose the last name Washington and, as a 16-year-old, worked at a local mine and attended school in the evening. While working on the mine, he heard

[21] Laurie L. Meschke, Suzanne Bartholomae, and Zentall, R. Shannon, "Adolescent Sexuality and Parent-Adolescent Processes: Promoting Healthy Teen Choices," *National Council on Family Relations* 49, no. 2 (April 2000): 143-154.

[22] Walter Gilman Page, "Booker T. Washington," *The Journal of Education* 44, no. 13 (1896): 224–224.

about a school in Hampton, Virginia, and desired to attend. He traveled over 500 miles, primarily by foot, to a small Virginia school called "The Hampton Normal and Agricultural Institute."

Following his degree, the school president, General Chapman Armstrong, recommended him for a position as a principal at the Tuskegee Institute in Alabama to educate blacks in academics and vocational training. Booker T. Washington stated, "The individual who can do something that the world wants done will, in the end, make his way regardless of race." Washington believed that education and learning a trade was the key to black empowerment and ending racism. He ultimately caused the school to flourish and affected many black lives for change in America.

Dr. William Edward Burghardt Dubois, better known as W. E. B. Dubois, was one of the most influential African American philosophers of the 19th and 20th centuries. Charles H. Wesley believes that his talents were devoted in his period to all the avenues of literacy expression as a prolific author. Still, his best historical efforts were at the beginning of his career.[23]

Dubois was born in Great Barrington, Massachusetts, on Feb. 23, 1868. He attended Fisk University in Nashville, Tennessee, where he received his bachelor's degree and matriculated to Harvard University to become the first African American to obtain a Ph.D. In addition, he co-founded the (NAACP) for the National Association for the Advancement of African Americans and persuaded blacks to fight against racism for civil rights in America.

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[23] H. Charles Wesley, "W. E. B. Dubois-The Historian," *The Journal of Negro History* 50, no. 3 (July 1965): 147.

On the contrary, Washington was more centered on self-sufficiency and urged blacks to accept segregation laws and submit to white authorities to keep the peace. Marne L. Campbell affirms that while Booker T. Washington cannot be blamed for legalized segregation in the United States, his legacy is inextricably linked to it.[24] Dubois criticized Washington for the Atlanta Compromise speech, stating, "In all things that are purely social, we can be separate as the fingers, yet one as the hand in all things essential to mutual progress." Louis Harlan agrees that Washington's public image, which in time became a deception, was fixed in the minds of his generation by two highly publicized events, a speech, and a book.[25]

Both men played vital roles as advocates for the black community, but their philosophies and strategies were significantly different. Although the two differed, they were prominent educators for the common good of African American men and women. The most apparent detail of this saga is how Washington sacrificed himself to make a difference for himself and others.

Also, in the battle, Dubois made sacrifices by educating himself and fighting for equal rights with much resistance. His advocacy and determination help many to believe in the power of education and his mission to experience freedom differently. Although the task was challenging, and although there were discord and significant differences between the two men, they were used in various ways at specific times for a particular purpose of positive change.

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[24] Marne L. Campbell, "Booker T. Washington Goes West," *Making Black Los Angelos: Class, Gender, and Community, 1850-1917* (Chapel Hill, NC: UNC Press Books, 2016), 167.

[25] Louis R. Harlan, "The Secret Life of Booker T. Washington," *The Journal of Southern History* 37, no. 3 (August 1971): 394.

Conclusion

Considering the context of these multiple productive systems, several men from different organizations created a thought which developed into mind-blowing dynamic features that still exist today. These men and women assisted many minorities in homes of biological parents, single parents, foster parents, adoptive parents, stepparents, and men and women with nonexistent parents.

Fortunately, every system and organization affected by a transformation in adolescents decreases the stress level of financial stability. Whitbeck, Simons, Conger, Lorenz, Huck, and Elder Junior report that the extent to which economic stress increases irritability and decreases warmth and supportiveness in parents to their offspring will be of greater significance for children's self-evaluations than the children's understanding of the economic status of the family.[26]

The phenomena concerning the programs and institutions were to exude happiness, and self-esteem, abrogate poverty, instill fanciful aspirations, and provide the tools acquired for fulfillment. Therefore, the mission of Montgomery Avenue Church of Christ is to create a method that sanctions men, women, and teenagers with solutions to eradicate the issues of parenthood, adolescent achievement, financial gain, spiritual growth in the homes, proper etiquette, discipline, and creating an environment that emulates the life of Christ. On the other hand, this task may seem unlikely and challenging, but accessible through the guidance and wisdom received from the prominent men and women that came before us.

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[26] Les B. Whitbeck, Ronald L. Simons, Rand D. Conger, Frederick O. Lorenz, Shirley Huck, and Glenn H. Elder, Jr., "Family Economic Hardship, Parental Support, and Adolescent Self-Esteem," *American Sociological Association* 54, no. 4 (Dec. 1991): 353-363.

Our task as leaders is to rectify the issues among our young men and educate them to a higher goal of excellence. Moreover, our mission is to equip our students to develop positive, incessant qualities that will overtly uncover unhealthy habits to discard. Creating a design model for each adolescent can provide confidence and self-esteem in an area of despair if it is substantial and ground-building.

All of these programs, such as the Freedmen's Bureau Act, the National Urban League, The Young Men Christian Association, the Tuskegee Institute, and the National Association for the Advancement of Colored People, contributed in various ways to someone's success and unleashed the chains of brokenness for future generations. W.E.B Dubois authenticates to young adolescents and states that he simply wishes to make it possible for a man to be both a Negro and an American without being cursed and spit upon by his fellows, without having the doors of opportunity closed roughly in his face. This, then, is the end of his striving: to be a co-worker in the kingdom of culture, to escape both death and isolation, to husband and use his best powers and his latent genius. These powers of body and mind have, in the past, been strangely wasted, dispersed, or forgotten.[27]

Many young men of the Montgomery Church of Christ in Springfield, Ohio, have lost all effort to build on a possible dream to become great in our society. The ultimate challenge is overcoming the hurdles of mental trauma and painful situations in a dysfunctional environment. It is imperative to teach our young students the importance of the Bible and learning about God. God can purify our minds amid challenges like a lily

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[27] W. E. B. Du Bois, *The Souls of Black Folk.* Timely Classics in Education (Gorham, ME: Myers Education Press, LLC, 2018), 9-10.

purifies the air. During Booker T. Washington's interval in Hampton, Virginia, he stated that perhaps the most valuable thing that I got out of my second year was an understanding of the use and value of the Bible. Miss Natalie Lord, one of the teachers from Portland, Maine, taught me how to use and love the Bible. Before this, I had never cared a great deal about it, but now I have learned to love to read the bible, not only for the spiritual help which it gives but on account of it as literature.[28] Integrating the spiritual aspect with financial stability transforms the adolescent mental and spiritual capacity to cope with life. Providing the tools in every area of his life can break the cycle for a promising future.

[28] Booker T. Washington, *Up from Slavery* (New York, NY: Doubleday, 2016), 31.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction

The theological themes presented throughout this study include Pneumatology, Black liberation theology, Soteriology, and Womanism. The focus is to discover the fundamentals and foundational nuggets related to leadership in the congregation. Young men crave leaders in their homes, communities, and churches for influence, help in decision-making, and reinforcement with a competent mentor to learn the necessary skills for moral excellence. Every teenager possesses different gifts that need fine-tuning to excel in their craft, specifically technology. Christian Muntean affirms that leadership is about relationships. Relationships require communication. Communication builds your leadership.[1]

The model of this project is Leadership Educating Adolescents for Development (LEAD). This theme focuses on equipping the congregation's leaders for growth in adolescent men. Furthermore, this will provide avenues for foundational skills for further learning and create self-esteem in a capacity for pro-social outcomes. Therefore, leaders in our congregations must have the skills to empower our adolescents for the future, be

[1] Christian Muntean, *The Successful New Ceo: The Core Leadership Principles That Will Guide Your First Year*, First ed., Human Resource Management and Organizational Behavior Collection (New York, NY: Business Expert Press, 2020). 77.

more engaging with our youth, produce the right tools for spiritual education and development, and equip them in various ways to build character and structure. Paul gives the mandate of spiritual teaching and says, "And he gave some as apostles, and some as prophets, and some as evangelist, and some as pastors and teachers, for the equipping of the saints for the work of the service, to the building up of the body of Christ (Eph 4:11-12, NRSV)." Leadership entails building healthy relationships among our adolescents to give evidence and proof that God himself is our mediator.

Clarence H. Benson stated that theologians speak of "natural theology" (that which can be known of God through nature) and "revealed theology" (that which can be known through the Scriptures).[2] God has revealed himself in many aspects of expression that are very significant. Theology is not peripheral but central in nature and structure. Thomas C. Owen stated that the function and task of theology is to test, criticize, and revise the language that the church uses about God, to test it by its norm, namely, God's self-disclosure, to which the bible gives testimony.[3] Truth allows the reader to discover understanding and clarity that can be trustworthy and validated.

Discovering solutions to several problems concerning black African Americans can create an ongoing task of a lifetime. Most homes in the black community do not have the necessary resources to provide young men with the tools to learn the meaning of manhood. Research also indicates that a proper education shortage leaves most adolescents no hope or future. Additionally, battling the mental pressure of racism and

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[2] Clarence H. Benson and Robert J. Morgan, *Exploring Theology: A Guide for Systematic Theology and Apologetics* (Wheaton, IL: Crossway Books 2004), 9.

[3] Owen C. Thomas and Ellen K. Wondra, *Introduction to Theology, Third Edition* (New York, NY: Church Publishing Incorporated, 2002), 7.

oppression stunts our young constituents' development for a positive outcome. Many young African Americans are underachieving with no significant involvement from churches to help them transform spiritually and financially. Toby S. Jenkins revealed that service to Black men within the field of education must consider and include the factors confronting Black men outside of the classroom — in their homes, communities, and minds.[4]

The churches are experiencing a high volume of children who are neglected in various ways. Our children have lost focus and have no sense of direction due to tragic circumstances. They have been wounded by the loss of mothers and fathers from death or neglect, and their grandparents carry the weight of the responsibility. The ultimate goal of this trauma is to revitalize and reenergize our children by adding value and confidence to their lives by creating healthier spiritual homes in the community through the church. Some of these traumatic memories seem to fester in our children's minds, which require much pastoral comfort to help them strategically overcome these challenges with a positive outlook.

The remaining question is, how will God rectify this situation into a more meaningful life for adolescent men to prepare them for the future? What are the solutions to consider, and what tools can we use as leaders to educate and touch the very essence of the heart of our men for motivation, determination, and willpower? Providentially, God moves in unexplainable and unimaginable ways but empowers us through his wisdom that confronts defeat and disappointment in this theory of life. Moreover, several recommendations lend the ear of our leaders in a world of chaos and confusion. Some

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[4] Diana S. Richmond Garland, *Family Ministry: A Comprehensive Guide* (Downers Grove, IL: InterVarsity Press, 1999), 170.

leaders are challenged with developing a rapport with our adolescents because of a slight cultural difference.

Some leaders have the foolish notion that adolescent men connect with any leader and can be effective in every situation. In like manner, even Jesus himself could not reach everyone in every capacity of life, not because he was not capable of achieving success through them, but because of the response given by each individual. Unfortunately, God does not exhaustively give us the playbook for developing young men, but essentially, God provides what we all collectively possess as a unit: prayer. Radu Bordeianu declares that we are all familiar with the aphorism *Lex Orandi lex credendi*, "The rule of prayer is the rule of faith." "Prayer" in this *dictum* signifies not primarily private devotion but the public prayer of the Christian *koinonia*, of the gathered people of God, and above all, Eucharistic prayer.[5]

Statistics reveal a need for the community to be the primary focus for true honesty in this context. Philip Butler portrays that Black churches have utilized technologies to update outreach or modernize their services. And even though discussions of science are more accepted in Black communities than in the past, not much work has been done to connect Black religion, inclusive of spirituality or theology, with science. So, while some Black churches have recently begun opening themselves up to the possibility of exploring the connection between science and religiosity, a disconnect still remains prevalent among Black folks, who attend church or not.[6] Moreover, Black congregations must find

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[5] Radu Bordeianu, *It Is the Spirit Who Gives Life: New Directions in Pneumatology* (Washington, DC: Catholic University of America Press, 2022), 92.

[6] Philip Butler, *Black Transhuman Liberation Theology: Technology and Spirituality*, Bloomsbury Studies in Black Religion and Cultures (London, UK: Bloomsbury Academic, 2020), 105.

ways to prevent our teenagers from disdaining God as our provider and sustainer in a crisis.

Given the evil of our times, one necessary thing is our control and management of epistemology. Leaders must have the capacity and desire to learn and create several unprecedented theories to confront the cycle of depression, anxiety, trauma, lack of hope, and mortality in our societies. Trouble is inevitable when a mission is to change the existing environment, which calls for resilience. Christian Muntean agrees that resiliency is the ability to roll with life's punches. It is the ability to bounce back from disappointment, failure, loss, conflict, and setbacks. It is the ability to keep doing what needs to be done when things are not easy, the fun is gone, and the cost is rising. As leaders, some of our opportunities of greatest impact come only during times of trouble.[7]

Theological concepts can be demonstrated within the scope of interest but can be complex. In all aspects, church institutions believe in the theological system for a spiritual renaissance of exurban and independence but need a higher power for direction. The principal lies beneath our fingertips, the God of heaven who sits on the throne, empowering many lives for spiritual change, and requires dedication and commitment from all parties. Therefore, these four theological (pneumatology, black liberation theology, soteriology, and womanism) topics will be the basis for analyzing the main factors that congeal a constructed view in leadership. Lastly, this study will provide a starting point for education and efficiency.

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[7] Christian Muntean, *Conflict and Leadership: How to Harness the Power of Conflict to Create Better Leaders and Build Thriving Teams* (New York, NY: Business Expert Press, 2018), 129.

Pneumatology

Pneumatology is a study that piques the minds of many Bible students. It is electric, dynamic, and has many facets above our comprehension. Pneumatology, (analysis of the Holy Spirit), plays many roles as God in nature with several features and abilities. No one can accomplish or imitate him because he stands alone within the triune God with flawless and unlimited power. He is equal to God but displays the act of obedience to the Father as a servant. Veli-Matti Karkkainen adds that as God's divine energy that permeates all life and everything in the cosmos, the spirit is also the most intimate "contact point" between the triune God and human beings. The spirit manifests himself in various ways in the lives of Christians and churches, such as in the form of a rushing wind or the most subtle breeze.[8]

The Holy Spirit is our intercessor who intervenes for us while we pray to God. It corrects and modifies our message while intellectually submitting it as a personal conversation with God. Michael Eades argues that the psychological analogy provides a comparative illustration of how the Father, Son and Holy Spirit are distinct from one another and yet so intelligibly related that the oneness of God is not violated.[9] This unique role of the Holy Spirit is the centerpiece that supplies wisdom, prayer, comfort, and guidance for humankind. Jesus discusses with his disciples that he will send them a comforter throughout their mission to motivate, stimulate, and strengthen them in their darkest moments after his ascension (John 14:16).

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[8] Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective*, Second ed. (Grand Rapids, MI: Baker Academic, 2018), 1.

[9] Michael Eades, *And in Our Hearts Take Up Thy Rest: The Trinitarian Pneumatology of Frederick Crowe, Sj*, Lonergan Studies (Toronto, Canada: University of Toronto Press, 2019), 12.

Moreover, the Holy Spirit is the gift that gives us the capability as leaders to reach our young men for transformation. The goal is not to evaluate their current status but to see them in the arena of who they can become for their future families and congregations. In the book of Acts, the Holy Spirit displayed an outpouring of knowledge to the apostles in Jerusalem on the day of Pentecost, which supplied knowledge in several different languages. The Holy Spirit was in total control of the apostles spiritually, mentally, miraculously, intellectually, and was captivating to the people by the power of God.

Greg R. Allison and Andreas J. Kostenberger point out that theology at its best understands the importance of influencing and speaking to the mind, the heart, as well as the hands. Ecclesial theologians in the twenty-first century must help people develop a theologically informed way of seeing the world (the mind), a Christian response to life (the heart), and Christian motivations for ministry (the hands).[10] The church must operate in a methodological, unconventional, and spiritual approach. These three are designed to align to form an outcome of effectiveness. The methodology gathers research data to implement into the desired plan for collective input. The unconventional approach creates unlimited diversity that may apply to each individual in every situation. This involves going outside the box to accomplish the goal set out by the leader. The Holy Spirit is known for its supernatural ability that fascinates the mind and will cause a positive reactional transformation conducive to reality.

David S. Luecke and Samuel Southard think that when God is at work in the hearts and minds of his people, he has a way of pushing them beyond previously accepted limits. As the Spirit works through the procedures and agreements, a community adopts

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[10] Gregg R. Allison and Andreas J. Köstenberger, *The Holy Spirit (Theology for the People of God)* (Nashville, TN: B & H Academic, 2020), 1.

to guide their dependence on each other. But he continues to work on believers one by one, creating new insights, new personal interests, and new particular expressions of response, leading them into greater independence.[11] The Holy Spirit is a reliable source for leaders as they build on the camaraderie with adolescents in a substantial environment. Productivity can rise to heights when the Holy Spirit intervenes inexplicably with a hierarchical structure in the mainstream of Christianity.

While many leaders exist across the brotherhood, many need to be educated and learned in the (LEAD) leadership, educating adolescents for development. There is a consistent redundancy of methods that could be more effective and updated. Our children have become disinterested in the system that was intended to be meaningful but has failed on so many levels. Therefore, the plan must be revisited and restructured, which requires God's people, congregationally, corporately, or collectively, to form a spiritual operation that will benefit our adolescents. Consequently, this spiritual operation can only evolve in the realm of theonomous ethics. The Holy Spirit is the guide and facilitator throughout the advancement of the process.

Despite the obstacles and criticism from the naysayers in the church, our responsibility is to evaluate the experience and contemplate how this building block can be overcome via the Holy Spirit. Jiafu Chen verifies that, according to Tillich, engaging in theological thinking and activity means not merely rational speculation but that the existential situation of faith inescapably comes into the center. Using his own terminology, theological participation is actually of existential concern in which certain

[11] David S. Luecke and Samuel Southard, *Pastoral Administration: Integrating Ministry and Management in the Church* (Waco, TX: Word Books, 1986), 157.

"religious" experience is expressed in the unity of the knowing subject and the known object.[12] Our planning must be ecclesiological, theological, theonomous, Christological, Pneumatological, and epistemologically mandated. In history, we have seen the progression of the Holy Spirit at work in numerous ways. For example, he is known for his expertise in wisdom and mighty deliverance; he saved three thousand souls (Acts 2) and was existential at Cornelius' house (Acts 10).

Some individuals have questioned the validity of the Holy Spirit versus realism. Still, the mentality of authenticity is faithless to the work of the Holy Spirit and unable to cope beyond the natural. Case in point, a man born blind (John 8) is viewed in realism as a person who will never experience sight, but faith has a different outlook. Understanding the Holy Spirit is postmodern to some because they recognize facts from their perspective, not believing that the Holy Spirit can cause a different outcome.

Daniel Castelo and Kenneth Loyer affirm that the presence and the work of the Holy Spirit were central to the Christian life, from initial faith to growth in righteousness and beyond death. He could refer to mature believers as *pneumatikoi,* "spiritual ones," or "spiritual people" (Gal 6:1). In the Greco-Roman world, the Greek word *pneuma* commonly referred to wind or the breath of humans or animals. It was also considered the animating power of life (see Polyb. 31.10.4).[13] The Holy Spirit possesses the power of life and the power to change lives for our families, children, communities, churches, and the world. This reliable fact supersedes all opinions, doubts, theories, and philosophies

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[12] Jiafu Chen, *Life As Spirit: A Study of Paul Tillich's Ecological Pneumatology*, Tillich Research, Volume 17 (Berlin, Germany: De Gruyter, 2018), 43.

[13] Daniel Castelo and Kenneth M. Loyer, eds., *T & T Clark Handbook of Pneumatology* (London, UK: T & T Clark, 2020), 17.

concerning the Holy Spirit. Pneumatology sets the stage for organizational structure in rebuilding lives and equipping leaders to develop adolescents in our environmental communities. James Daryn Henry states that the hallmark of the mission of the Spirit, for the theology of Jenson, culminates in the gathering together of a people for God's own, to be God's covenant party by-election, and as so intimate a partner for a community to be invited to join in the antiphony of God's own discourse, God's own life.[14]

Soteriology

Rahner suggests that the "late" soteriology of the New Testament, which understood Jesus's death as a salvific expiatory, is simply this: we are saved because this man who is one of us has been saved by God, and God has thereby made his salvific will present in the world historically, really, and irrevocably.[15] Soteriology is the doctrine of salvation through Jesus Christ, culminated by his work and sacrificial experience on the cross. Even since the beginning of time when the serpent deceived Adam and Eve to partake of the tree, God provided a covering to hide their nakedness by a sacrificial animal (Gn 3:21). Sacrifice is a religious entity that precedes deliverance to soteriology for humanity. The lamb is the substitute for the death of the sin committed by the sinner and provides eternal life instead of damnation.

Paul describes soteriology in an analogy of two Adams — the second Adam as Jesus Christ (1 Cor 15:45-47). The first Adam came from the dust and was created as a

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[14] James Daryn Henry, *The Freedom of God: A Study in the Pneumatology of Robert Jenson* (Lanham, MD: Fortress Academic, 2018), 4.

[15] Brandon R. Peterson, *Being Salvation: Atonement and Soteriology in the Theology of Karl Rahner* (Minneapolis, MN: Augsburg Fortress, 2017), 217.

living being, but the second, Adam (Jesus Christ), came from heaven and now gives life eternal. Adam died to sin, and Jesus died for sin by his blood on the cross to redeem us from the conditions of the first Adam. Paul's high estimation of Jesus Christ is apparent, and he uses this expressive analogy to capture the importance and richness of our Soteriological God. Fred Sanders expresses that the Trinitarian reading of salvation history goes further: it construes the divine *oikonomia* (God's wise ordering of salvation history) to be simultaneously an *oikonomia* of rescue, redemption, and revelation, indeed self-revelation. Salvation history on the Trinitarian reading is the locus in which God makes himself known, the theater not only of divine action but also of divine self-communication.[16]

In regard to our adolescent men, meeting this God through the story of the resurrection signifies and substantiates the love of God for our children's well-being. One of the most insidious effects in our society is the negligence of silence for our youth. Pretending things are okay now leaves adolescents unaided to figure it out for themselves. Jesus confronts his disciples and says, "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these (Mt 19:14). As we think about this event, we are left to ponder several things. Why did God reveal to the disciples that the kingdom belonged to them? And why did the disciples rebuke the children to come to Jesus? Rodney Clapp affirms that the redeemer and liberator of the

[16] Fred Sanders, *Fountain of Salvation: Trinity and Soteriology* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2021), 21.

world died and rose for all aspects of creation. His lordship extends beyond the private, inward mystical to the public, outward, and political.[17]

The first reference to Jesus as the soteriological God in the New Testament is Matthew 1:21, and the name Jesus means "Yahweh is Salvation." Joseph desired to put Mary away privately because of the improper standard involving the betrothal period. Joseph was put in a precarious predicament that caused him to make difficult decisions for his wife. Still, fortunately, the angel provided comfort in manifesting the conception from the Holy Spirit, Jesus Christ.

During his ministry, he traveled to many places, healed many people, taught his disciples, sacrificed himself for our sins, and lived a perfect life of perfection with many temptations and trials before him. Ivor J. Davidson and Murray Rae conclude that God's life is one, single and coherent; he is not divided into differing parts or pulled in different directions. Thus, all our words used to describe perfection refer to the same single divine reality. The reality of God's life is, of course, beyond our comprehension and beyond our capacity to describe, so we use words that imperfectly but adequately capture one or another aspect of that one simple perfection.[18]

The salvation Jesus offers impacts both our present state and our future abode. No one carries the qualifications of Jesus to be the soteriological God of the universe. We are saved by his grace through our faith when we faithfully follow his plan of salvation. Jesus was prepared for this momentous challenge with Satan in heaven and supplied the

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[17] Rodney Clapp, *Families at the Crossroads: Beyond Traditional & Modern Options* (Downers Grove, IL: InterVarsity Press, 1993), 156.

[18] Ivor J. Davidson and Murray Rae, *God of Salvation: Soteriology in Theological Perspective* (Farnham, Surrey, England: Ashgate, 2011), 38.

necessary things to defeat him in his mission. Jesus's death and resurrection reveal demonic injustice and the victory of Jesus's way of fidelity/obedience, persuading humanity to pledge their fidelity to Jesus, following him in formational imitation, and turning humans from Satan to God (cf. Acts 26:18).[19] The objective in partial reality is to extrapolate the notion that God can be relied upon to render faithful service to us individually. The Holy Spirit is our intercessor and has a design system to convict our consciousness for a substantial deliverance from vice to virtue.

Black Liberation Theology

Black liberation theology holds the position that one's faith should encourage one to fight injustice and oppression on behalf of those who are oppressed and downtrodden. Christianity must be examined holistically, which means that the religion carries a sociopolitical component as well as a spiritual one.[20] The oppression of the Black community has contributed to our inability to have some capacity for advancement in our society. Our fight has been proven to consist of the commonality of life and the pressure of racial tension with limited opportunities. Our liberation in Christianity is not only based on the spiritual aspect of life but ensues an ongoing battle for civil rights. Collectively and individually, we must continue fighting for liberation to provide the necessary components for our future adolescents.

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[19] Timothy W. Reardon, *The Politics of Salvation: Lukan Soteriology, Atonement, and the Victory of Christ*, The Library of New Testament Studies, 642 (London, UK: T & T Clark, 2021)), 97-132.

[20] Weldon Merrial McWilliams et al., *To Proclaim Liberty to the Captives: The Pan African Orthodox Christian Church and Its Relationship to Black Liberation Theology*, Dissertation, Temple University Libraries, 2010, 3.

James H. Cone died in April 2018, almost exactly fifty years after he sat down to write *Black Theology and Black Power* in the early summer of 1968. It was an eventful year. Cone wrote the book in the aftermath of the assassination of Martin Luther King, Jr., angry at white ministers who condemned Black violence in the riots that followed in major US cities while remaining silent about the white violence inflicted on Black people.[21]

Black liberation theology was born out of the political and economic turmoil that birthed the Black Power Movement of the 1960s and 1970s as a way to accommodate those with a religious affiliation to participate in the secular Black Power Movement.[22] This movement opened avenues for African Americans to fight for civil rights with religious overtones and trusting God in his delivering power of oppression.

The very term Black has negative connotations in most societies; therefore, a Black theology of liberation is concerned with how members in a society who have been negatively stereotyped, unfairly oppressed, and unjustly exploited are actively working to alleviate those stereotypes and work diligently to alter their negative influences.[23] Most importantly, the theodicy of God runs deep in the hearts of

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[21] Paul Dafydd Jones and Kait Dugan, eds., *Karl Barth and Liberation Theology*, T&T Clark Explorations in Reformed Theology (London, UK: Bloomsbury T&T Clark, 2021), 147-161.

[22] Brittany L. O'Neal, "Apologia for Black Liberation: The Concept of God in James H. Cone's Black Liberation Theology and William R. Jones' Humanocentric Theism," Dissertation, MSU Libraries/Digital Repository, 2015, 42, https://doi.org/doi:10.25335/MSXT8R.

[23] McWilliams, *To Proclaim Liberty to the Captives,* 7.

Christianity, which provides providential encouragement but does not alleviate the conduit reality of African Americans.

Brittany L. O'Neil reveals that Black Theology was not born out of the intellectual domain but born from the live reality of enslaved Africans as a form of resistance toward oppressive conditions.[24] Our fight is twofold: the battle with our spiritual inner being and the external environmental pressure that tends to form our mental state. We must recognize the potential for spiritual and economic change, although faced with the unnatural reality of the American system. Humility and determination must go hand in hand as leaders grow while leading our adolescents persistently to matriculate for achievement.

Philip Butler states that I do recognize that the term "human" is the primary mode of linguistic currency when referring to bi-pedal predominantly hairless and self-aware with supposedly superior intellects. I also recognize that certain rights are given to those who are classified as human. But, in America, those rights and protections evaporate in disparate proportions when the recipient is Black.[25] Several societal disadvantages have caused many overwhelmingly challenging problems, deliberately leaving permanent marks on many families. One thing that must be significant is that we are not only "humans" but "transhumans" with goals and ambitions that will impact future generations.

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[24] O'Neal, "Apologia for Black Liberation," 14.

[25] Philip Butler, *Black Transhuman Liberation Theology: Technology and Spirituality*, Bloomsbury Studies in Black Religion and Cultures (London, UK: Bloomsbury Academic, 2020), 29.

Philip also concludes that Black transhuman liberation theology proposes that technology is key to Black revolution and liberation. Within the theistic transhumanist framework, technology is viewed as an unavoidable and pertinent component of futuristic iterations of society.[26] According to the perspective of the creator of the universe, our liberation is centered on God, which may require things to be accomplished in unconventional ways.

God's theological pattern may be unorthodox, unusual, or diverse, but always appropriate with providential power. For example, God permitted slavery in Egypt for four hundred years but delivered them within months. Charles Peter Herman and Peter C. Phan state that there is no truth in Jesus Christ independent of the oppressed of the land — their history and culture. Indeed, it can be said that to know Jesus is to know him, as revealed in the struggle of the oppressed for freedom.[27] We understand and experience God through our pain and heartache of oppression in an inhuman society. With scriptural evidence, we can conclude that God's covenant transforms massive devastation and hardship into faithful Christians who exemplify his wisdom and power. One of the most important things is to realize that this setting is crucial for adolescents to see God in us at all times with the determination to keep moving forward in difficult times.

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[26] Butler, *Black Transhuman Liberation Theology,* 105-106.

[27] Peter Charles Herman, Peter C. Phan, and Georgetown University, *Overcoming Whiteness: A Critical Comparison of James Cone's Black Liberation Theology and Shinran's Jōdo Shinshū Buddhism*, 2019, proquest.com, https://scholar.google.com/scholar?q=Overcoming+Whiteness:+A+Critical+Comparison+of+James+Cone%E2%80%99s+Black+Liberation+Theology&hl=en&as_sdt=0&as_vis=1&oi=scholart.

Womanism

Womanism is defined as the feminist influence and involvement in society or Christianity. The term was originated by Alice Walker in 1983 in a book called "Black Search of Our Mothers' Gardens." She was a poet, writer, novelist, and social activist and was awarded for the novel "The Color Purple." M. Floyd-Thomas stated that though the term womanist was coined by Alice Walker, *womanism* became a movement when Black women scholars of religion used their logos— marked by their intellectual reason and God-given sense—to reconcile theoretical/theological reflection to social transformation, which would forever change the way they constructed knowledge and the way knowledge constructed them. Thus, when womanism debuted in 1985 to the American Academy of Religion and the Society of Biblical Literature, womanist approaches to religion and society were introduced as a means of addressing Black women's concerns from their own intellectual, physical, and spiritual perspectives.[28]

Womanism, a topic that has been under discussion for decades, continues to be the subject of ecumenical and theoretical debates in various denominations. Its influence has permeated different areas of ministry, sparking conversations on preaching, teaching, and more. The long-standing issue of women's marginalization and ostracization in congregations has led to a reevaluation of traditional Christian practices. While some churches have embraced sexual equality, others are still striving to align with the more conventional aspects of modern Christianity.

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[28] Stacey M. Floyd-Thomas, *Deeper Shades of Purple: Womanism in Religion and Society* (New York, NY: NYU Press, 2006), 4.

In Proverbs 31:10, Lisa Allen-McLaurin states that according to scholar John Walton, the description of this "noble woman" can be considered a "human reflection of the Woman Wisdom, who represents God's wisdom and even God" (Walton 2016). E.L. Lyons suggests that the picture of the "*ešet-h.ayîl* was that of the wise matriarch of the household. She was the natural counterpart to the paterfamilias—she was the materfamilias (Lyons 1987). The definition of "noble" includes "having high moral principles or ideals," which would certainly include or point to wisdom as a desired attribute.[29] In light of this text (Proverbs 31), the discussion revolves around interpreting and assessing God's word within the context of womanism. Unfortunately, there is a divide between men and women on this issue. Hegemony is accepted by some women and rejected by others, just as it is among men. Despite these differences, it is widely acknowledged that women have played significant roles throughout the bible at different times, in various ways, for God's purpose.

God has a way of teaching us valuable lessons that leave us in awe of his goodness and divine intercession. For example, God was about to kill Moses while on his way to Egypt because of his negligence in sacrificing his sons. However, his wife Zipporah saved Moses' life by circumcising their sons (Exodus 4:24-26), which allowed his family to travel to Egypt and save God's people from bondage. God appointed Deborah, a prophet and judge, to deliver God's people from the Canaanites. God used a lady named Esther to save his people by risking her life in approaching the King and eventually having Haman killed. God also used Timothy's mother and grandmother

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[29] Lisa Allen-McLaurin, "Overcoming the Violence of 'Virtuous' Womanhood: Liberating Women from the Proverbs 31 Paradigm," *Religions* 14, no. 8 (2023): 5.

(Eunice, Lois) by nurturing him as a young lad and teaching him about God, which led to Paul's interest in taking Timothy on a missionary journey. God's model is the advocacy for men and women to coincide together as a united entity and not battle for positions and rank. This subject ties in with the biblical foundation and demonstrates God using both genders to fulfill his design objective. Eunice, Lois, and Paul used their gift to focus on the definitive mission that was effective for Timothy's ministry.

Patricia Hill Collin states that womanism appears to provide an avenue that fosters stronger relationships between black women and black men, another very important issue for African American women regardless of political perspective. Walker's definition provides guidance where she notes that womanists are "committed to survival and wholeness of entire people, male and female" (xi). Many black women view feminism as a movement that, at best, is exclusively for women and, at worst, dedicated to attacking and eliminating men.[30] Womanism was not a push for a position in any aspect against men's role in the home or at the church but was a fight for unity within families for equality.

Womanism was assessed with the 10-item Women of Color (WOC) subscale of the Feminist Perspectives Scale (FPS; Henley et al. 1998). For purposes of the present study, the final question was modified to be inclusive of all WOC rather than African American women alone. The original item, the tradition of Afro-American women who are strong family leaders has strengthened the Afro-American community as a whole, was altered to read: "The tradition of Women of Color who are strong leaders (e.g.,

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[30] Patricia Hill Collins, "What's in a name? Womanism, Black feminism, and beyond," *The Black Scholar* 26, no. 1 (1996): 9-17.

Gloria Anzaldùa, bell hooks) has strengthened communities of color as a whole.[31] Women have been the catalyst for many families; some have raised children independently through God's strength. We salute our women for their accomplishments, bravery, determination, and initiative spirit as they face life's challenges.

Conclusion

Several essential features have become paramount in our approach to our leadership developmental strategy. We must find the right system and design for a developing mechanism in our adolescents. Moreover, this design must be effective and beneficial for all ages, including adolescents. Joseph Washington believes the religion of the Negro lacks the following: a sense of the historic church, authentic roots in the Christian tradition, a meaningful theological frame of reference, a search for renewal, an ecumenical spirit, and a commitment to an inclusive church.[32] God demonstrated his love toward us in many ways and delivered us from the wrath of destruction. The dominant metaphor for the nature of the church consists of us as a whole. We must search for a renewal that relies on the power of pneumatology, Black liberation theology, soteriology, and womanism — knowing that the Holy Spirit works diligently through our leadership and in the church's life. Black liberation theology is the catalyst that builds character and strengthens us to increase our faith regardless of our hurt, pain, and strife. In soteriology,

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[31] Caleb Chadwick and Cirleen DeBlaere, "The Power of Sisterhood: The Moderating Role of Womanism in the Discrimination-Distress Link among Women of Color in the United States," *Sex Roles: A Journal of Research* 81, no5-6 (2019): 326–37.

[32] Roger A. Sneed, *Representations of Homosexuality: Black Liberation Theology and Cultural Criticism*, Black Religion/Womanist Thought/Social Justice (New York, NY: Palgrave Macmillan, 2010), 29,

we are joint heirs of Jesus Christ who have total victory through the complexities of change.

Undoubtedly, we are blessed people with the challenge of theological determinacy of divine action with different perspectives on life. Clive Marsh affirms that the action of happiness, for example, describes itself as a movement of people committed to building a happier and more caring society. Its members want to see a fundamentally different way of life where people care less about what they can get just for themselves and more about the happiness of others and make a simple pledge: to try to create more happiness in the world around them.[33] The common denominator is to work with the adolescents as a congregational and initiate long-lasting tools to help them in everyday life.

As Patti M. Valkenburg speaks about the advancing brain development of adolescents, he states that early adolescents no longer take to the world for what it is. They are quick to find something implausible. They also question and criticize all manner of authority, including their schools, teachers, and especially parents.[34] We must find ways to reach them by spiritually educating them to avoid the adolescents' jaundiced eyes. I am convinced that we can give them an inner sense of strength and composure that is materialized through the matchless love of God.

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[33] Clive Marsh, *A Cultural Theology of Salvation*, First ed. (Oxford, NY: Oxford University Press, 2018), 8.

[34] Patti M. Valkenburg and Jessica Taylor Piotrowski, *Plugged In: How Media Attract and Affect Youth* (New Haven, CT: London, UK: Yale University Press, 2017), 78-95.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

Introduction

Leadership development is not an effortless task; it is an immediate and pressing journey we must embark on. Without the right tools, teachings, people, and curriculum, the growth and progress of our congregation are at stake. Our adolescent men, in particular, need the proper antidote for achievement. Let's not shy away from the demanding nature of leadership; it is exhausting and requires constant adjustments. But it's not impossible. It's a challenge we must face for the sake of our church and community, and the time to act is now.

For instance, picture frames come in many sizes, shapes, and designs but are only filled with the picture. The picture completes the overall frame, no matter how big or small. The frame is incomplete without the picture, and it cannot stand alone without something beautiful inside it. The frame depends on the image, which makes it complete when inserted inside the frame. Like these frames, leadership comes in many forms that need something beautiful inserted into them, such as knowledge, familiarity, and time to progress. Proper leadership development changes our frames' dynamics and brings out our potential to help young men evolve in society.

Dr. J. Elvin Sadler stated that if a person does not fully understand who they are or their nature, it will become challenging for them to lead others in anything of

significance. Therefore, an individual must know, understand, and have confidence in their abilities and limitations to effectively lead others in the process of innovative change. This understanding and development of leadership potential can inspire hope and bring about positive change in our community.[1]

Outside the scope of theological principles, several components have emerged for leadership development that demands our attention. These components, often called' leadership views, 'encompass various perspectives and approaches to leadership. Many of these views have surfaced in a way that demands our attention and understanding. These concepts are not just significant; they are the key to unlocking our congregation's potential. They will provide relevant answers in this project, building on other theories, objectives, and philosophies to counteract today's antiquated practices and pave the way for a new era of leadership, inspiring us to think and lead differently. The urgency for new leadership views is clear, and it's up to us to embrace this change for the betterment of our congregation.

Dr. Tolly A. Kennon III describes that as life itself continues to evolve, leadership, too, is evolving. Today's world requires a certain type of leader to lead it. Today's leaders are faced with a set of issues that yesterday's leaders were never confronted with. The things and issues that confronted yesterday's leaders no longer exist. Therefore, thinking that leadership is a static concept is a surefire recipe for failure.

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[1] J. Elvin Sadler, *Pot Changers: Innovative Change in an Ever-Changing World* (Matthews, NC: Whitaker House, 2021), 27.

Leaders that are unable to evolve how they understand what leadership is and is not are certain to experience hardships and difficulties leading.[2]

This project is designed to expose many areas of leadership for natural growth and grit. Leadership fluctuates with the times and has major turning points that tend to cause readjustment, but the goal doesn't change. It's a continuous journey of growth and learning, and by committing to this journey, leaders can stay ahead of the curve and make a real impact in their communities. As leaders, we are responsible for shaping the future, and this commitment drives our continuous growth and learning.

Jack Welch reveals that leadership requires distinct behaviors and attitudes, and for many people, they debut with the job. Before you are a leader, success is all about growing yourself. When you become a leader, success is all about growing others.[3] Welch gives several components of leadership that form the biblical realm of empowerment. He builds on the criteria of past mediocracy to excellence by accountability.

These principles have meaning with the experience of impactful data that the average leader can explore. Unfolding the Prerequisites of business leadership encompasses a mass of information for the interdisciplinary focus and design. Exploring the theory of leadership outside of the theological discipline creates insight and self-awareness for each leader. Its ascendancy in the curriculum environment, from business

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[2] Tolly A. Kennon, III, *The Jesus Model of Leadership: Prayer's Essential Connection to Effective Spiritual Leadership,* Vol. 1 (Winston-Salem, NC: Smack Publishing, 2023), 36.

[3] Jack Welch and Suzy Welch, *Winning*, 1st ed. (New York, NY: Harper Business Publishers, 2005), 61.

management, crew membership, supervisor, and CEO, comes with various skills that benefit the company's growth.

Choosing Proficient Leaders for Development

Creating a team involves significant time and effort to achieve the desired goal. To develop a strategic design, having the right people to execute it for high performance is crucial. Moreover, leaders in training must have dexterous coaching for higher learning. Jack Welch acknowledges that Companies win when their managers make a clear and meaningful distinction between top- and bottom-performing businesses and people when they cultivate the strong and cull the weak. Companies suffer when every business and person is treated equally, and bets are sprinkled all around like rain on the ocean. When all is said and done, differentiation is just resource allocation, which is what good leaders do and, in fact, is one of the jobs they are paid to do. A company has only so much money and managerial time. Winning leaders invest where the payback is the highest. They cut their losses everywhere else.[4]

True leaders are detected by performance and held accountable in any arena. It will be apparent, and the productivity will be revealed publicly. Choosing leaders must be evaluated under categories of experience and efficiency. Jack Welch gives us three activities of time management of leadership investment:

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[4] Welch and Welch, *Winning*, 37.

- You have to evaluate—making sure the right people are in the right jobs, supporting and advancing those who are, and moving those who are not.
- You have to coach- guiding, critiquing, and helping people to improve their performance in every way
- You have to build self-confidence- pouring out encouragement, caring, and recognition. Self-confidence energizes, and it gives your people the courage to stretch, take risks, and achieve beyond their dreams. It is the fuel of winning teams.[5]

Leaders come in many shapes and forms with different levels. In predominantly black churches, the central structure of leadership consists of preachers, bishops, and deacons. We often hear the phrase, "Before you can lead, you must follow," a practical term with a powerful meaning. Every leader must be equipped for leadership through an experienced and dedicated frontrunner. Many challenges arise concerning leaders in high positions without credible skills and no progression in the congregation.

Vinay Samuel talks about the leadership of empowerment and reveals that he identified the greatest person as the one who served the most people, not the person whom most people served. Jesus says that as power flows from the bottom, it empowers leadership is to be the leader of empowerment, and leadership should empower others and not control others only.[6] Samuel reveals that leadership begins with a sacrifice of noticeable vulnerable weakness.

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[5] Welch and Welch, *Winning*, 65.

[6] Vinay Samuel, "*Leadership*," *Transformation* 3, no. 4 (1986): 21–27.

The weakness of pain and suffering teaches authentic leadership of sincere humility and endurance. Leadership presents a detailed model to follow and imitate for success. For example, Jesus washes the disciple's feet in John 13 to set the standard of leadership and how it is practiced. This example teaches two things: the act of serving and the need for cleansing. Jesus knew how they would respond during his crucifixion with fear and, as a result, taught a valuable lesson: that leadership comes with discomfort but resilient service.

John C. Maxwell explains that true leadership cannot be awarded, appointed, or assigned. It comes only from influence, and that cannot be mandated. It must be earned. The only thing a title can buy is a little time- either to increase your level of influence with others or to erase it.[7] Influence is the key to building relationships and developing adolescents in the church and their environment. Without influence, our mission will die, dreams will be unfulfilled, determination will disintegrate, and life will be meaningless to the adolescents we work with.

Dr. Myles Munroe portrays that your vision is only as safe as the values that undergird it. If you cherish a great vision but don't value the principles that would enable you to realize it, you may as well not pursue that vision. There needs to be a marriage of purpose and principles. You have to know your purpose, but you must live by your principles. In this sense, vision may be compared to the head and values to the heart.[8] If we care about our young men's future, it will take a willing heart to beat the odds for

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[7] John C Maxwell, *The 21 Most Powerful Minutes in a Leader's Day: Revitalize Your Spirit and Empower Your Leadership* (Nashville, TN: Thomas Nelson, 2007), 14.

[8] Myles Munroe, *The Power of Character in Leadership* (New Kensington, PA: Whitaker House, 2014), 229.

restoration and regeneration with a cohesive effort. Leadership depends on values and the time you sacrifice for the adolescents. Time is of the essence because our young men are dying every day from drugs, suicide, and the challenges of life.

Selecting candidates for leadership is very important in ministry for God's elect. Jesus Christ himself was strategic while choosing disciples for his kingdom. Jesus nominated twelve disciples from different backgrounds with various credentials. This text gives significant information on God's method for selecting men for his purpose. Matthew 4: 18-22:

> [18]And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. [19]And he saith unto them, Follow me, and I will make you fishers of men. [20]And they straightway left *their* nets, and followed him. [21]And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. [22]And they immediately left the ship and their father, and followed him (Mt 4:18-22).

Focusing on the interdisciplinary concept of this text reveals that these four men have a similar occupation: fishermen. They are ambitious to work and catch fish to satisfy a physical need (hunger). Some scriptures indicate that these fishermen were dedicated to accomplishing a goal for their families and co-workers by working all night if necessary. A fisherman must have a great work ethic, patience, endurance, tenacity, and determination. These men trusted each other to do the part that was assigned to them. The writer believes that Jesus also observed that they could work together as a unit to complete the mission

as brothers. Jesus selected them while performing a job before presenting another spiritual component of the job (Fishers of men).

Relevancy is a critical component of leadership, but the challenge lies within the confines of what is relevant and what is not. Consequently, a leader must be well prepared and experienced to produce productivity and a connection of trust while leading the adolescent. Dr. Sadler states that one of the most significant deterrents to lasting change and growth in a corporate environment occurs when an organization does not foster and encourage an atmosphere of trust. People are less inclined to contribute ideas when they feel they cannot trust the organization to credit their contributions. Fear of retribution for openness and honesty will cause employees not to share their true feelings on projects or processes if they feel they will be penalized for their candid remarks.[9]

Any leadership platform must create an environment that is honest and open to dialogue with our adolescents without prejudgment. This technique allows the leader to understand the adolescent's point of view for transformation and gives the adolescent free will to express himself while building trust with the leader. Adolescents tend to gravitate to people they trust and are influenced by. If the trust is compromised, the leading process diminishes and will be challenging to rebuild. Teamwork is a vital part of the ministry, but who you have on your team makes a lot of difference between progression and digression. In the biblical foundation, Paul selected Timothy not because of experience or skills but due to proper training from his mother and grandmother, which put him in a position for further tutoring and advancement.

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[9] Sadler. *Pot Changers,* 28.

Building Character through Operation and Design

Jack Welch discusses two imperatives of productivity: the mission statement and values. The mission announces exactly where you are going, and the values describe the behaviors that will get you there. An effective mission statement basically answers one question: How do we intend to win in this business? Effective mission statements balance the possible and the impossible. They give people a clear sense of the direction to profitability and inspiration to feel they are part of something big and important. Setting the mission is top management's responsibility. A mission cannot be delegated to anyone except the people ultimately held accountable for it.[10]

Leaders in the Historical Foundations demonstrated a mission for the men to pursue their aspirations and overcome the boundaries that caused dilemmas. These objectives give the Leadership Education for Adolescent Development (L.E.A.D) project balance and stability that models other companies' durability. Leadership is all about alignment, the right people, position, and placement with the right motives to complete the mission. Jack Welch gives eight rules, which provide a carbon copy of what leadership looks like in the business realm. These rules help the leader see various components for growth, awareness, focus, continuity, and validation.

Jack Welch's eight rules for the leadership industry:

1. Leaders relentlessly upgrade their team, using every encounter as an opportunity to evaluate, coach, and build self-confidence.
2. Leaders make sure people not only see the vision but live and breathe it.
3. Leaders get into everyone's skin, exuding positive energy and optimism.

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[10] Welch and Welch, *Winning*, 15.

4. Leaders establish trust with candor, transparency, and credit.
5. Leaders have the courage to make unpopular decisions and gut calls.
6. Leaders probe and push with a curiosity that borders on skepticism, making sure their questions are answered with action.
7. Leaders inspire risk taking and learning by setting the example.
8. Leaders celebrate.[11]

These eight rules are interconnected and provide a platform for many areas of leadership, such as selecting a team, creating a vision, coaching, morality, courage, probing curiosity, inspiring risk, and celebrating productivity. Leadership is primarily an art with different pictures that lead to one goal: positive change. It is not designed to change the leader in prestige, accolades, wealth, or status, but the focus is on the person being led. For example, Jesus' goal was to equip the disciples for his ministry and not for personal gain. Jesus was a humble man who obeyed his father and sought to do his will by leading many for the common good (Phil. 2:8).

Our leadership must be questioned if it is done with wrong motives and selfish gain. It cannot be one-dimensional with negative overtones. Corporate congregational leaders tend to branch into sectors of false reality that destroy the opportunity to reach many adolescents due to conceited mentality. John C. Maxwell argues that there is a big difference between people who want to lead because they are genuinely interested in others and desire to help them and people who are in it for themselves.[12]

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[11] Jack and Welch, *Winning*, 63.

[12] Maxwell, *21 Leadership Issues in the Bible,* 107.

Leaders must be constant thinkers and originators for a significant productive change for themselves and adolescent men. Technology has evolved for several years, and our instinct to change is naturally imperious. For example, automobiles have changed in many different ways. Keys work through a sensor, not manually; backup cameras are available, and our automobiles automatically stop and alert you to cars in your blind spot. These innovative changes are preventative measures for our benefit, and accidents have decreased tremendously.

As leaders, we must put on our thinking caps and figure out better ways to prevent hopelessness, failure, careless decisions, and a life of defeat for our adolescents. Carla A. Harris portrays that transformational leaders not only embrace change, but they also anticipate, instigate, and lead it. They don't settle for evolving what exists; they revolutionize it. A transformational leader is thoughtful and strategic. As they consider the need for transformation, a leader conducts a thorough analysis and research about the industry, gaps, changing consumer needs, tastes, and behaviors. As they develop their transformation strategy, they must decide on the what, the how, and the when.[13]

T. D. Jakes states, I have learned over the years that when all your associates are in your same field, do what you do, and know what you know, the only thing that can be born from the association is repetition, competition, or envy. I challenge you to get out of your comfort zone and into circles and spheres of influence that are built around what you do not do and do not duplicate what you already have accomplished.[14] People who

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[13] Carla A. Harris, *Lead to Win: How to Be a Powerful, Impactful, Influential Leader in Any Environment* (New York, NY: Avery, an imprint of Penguin Random House, 2022), 151.

[14] T. D. Jakes and Nick Chiles, *Disruptive Thinking: A Daring Strategy to Change How We Live, Lead, and Love* (Nashville, TN: FaithWords, 2023), 8.0.

are ahead of the game and knowledgeable in leadership areas should be prioritized in engagement and interaction. Success is not based on figuring it out but on receiving information from leaders about progression in their field.

It must be stated that leadership is challenging and comes with many bruises and scars. Decisions are sometimes made without proper assurance of achievement, constituting our faith in God. We consistently rely on the Holy Spirit for direction, even amid challenging situations. Peter G. Northouse states that determination is the desire to get the job done and includes characteristics such as initiative, persistence, dominance, and drive. People with determination are willing to assert themselves, are proactive, and have the capacity to persevere in the face of obstacles. Being determined includes showing dominance at times and in situations where followers need to be directed.[15]

J. Oswald Sanders affirms that a leader must initiate. Some leaders are more gifted at conversing gains than starting new ventures for maintaining order than generating ardor. The true leaders must be venturesome as well as visionary. He must be ready to jump-start as well as hold speed. Paul constantly took calculated risks, always carefully and with much prayer, but always reaching for lay beyond. Oswald also stipulates that a leader does not wait for things to happen but makes them happen. He is a self-starter, always on the lookout for improved methods, and eager to test new ideas.[16] Having the ability is a noted fact of leadership, but taking risks identifies your willingness to receive criticism for negative or positive results.

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[15] Peter G. Northouse, *Leadership: Theory and Practice* (Los Angeles, CA: SAGE, 2022), 33.

[16] J. Oswald Sanders, "*Spiritual Leadership*:" *Principles of Excellence of Every Believer* (Chicago, IL: The Moody Bible Institute of Chicago, 2007), 154.

Carla A. Harris explains that great leaders surround themselves with people who will tell them the truth. The ability to speak the truth as well as hear it is a key attribute of great leadership. When you get to the leadership seat, you must present yourself as someone who wants to hear the truth and what people really think. You make it clear that you are not going to "shoot the messenger." If people feel that it will be an unpleasant experience to give you facts and opinions, they just won't do it.[17] Suppose leaders were more apt to listen to constructive criticism from the church. In that case, the leaders will better understand the congregation's needs and desires for potential growth and unity.

As leaders, we make our mark through intelligence to improve daily while advancing knowledge and influence. Followers must see leaders with experience who have overcome in an atmosphere of resiliency within the practice for achievement. Leaders are described as constituents of value, which provide pathways for many disciples to follow and imitate. They hold the future path for churches and adolescent men and women who need guidance and protection. President Barack Obama clarifies that values are rooted in a basic optimism about life and a faith in free will- a confidence that through pluck and, sweat and smarts, each of us can rise above the circumstances of our birth.[18]

Organizing Critical Components for Implementation

Terry Husband shares that reading engagement is important for two reasons. First, there is a strong relationship between reading engagement and reading achievement

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[17] Harris, *Lead to Win, 29.*

[18] Barack Obama, *The Audacity of Hope: Thoughts on Reclaiming the American Dream* (New York, NY: Crown, 2006), 54.

(Guthrie, 2004). Essentially, engaged readers tend to perform higher on national assessments in reading than readers who are less engaged (Guthrie & Wigfield, 2000). At the same time, engaged readers tend to develop the foundational reading skills and proficiencies necessary to participate in everyday learning activities in the classroom faster than less engaged readers (Morgan & Fuchs, 2007).[19]

Reading is vital to this project because it highlights the blueprints for advancing leadership's progress. It can stimulate growth and development while enhancing skills for a challenging world. This in-class study project will reveal certain parts of leadership that may be lacking among each leader individually. It will bring about openness and iron out some of the flaws for correction.

Communication is a critical component encompassing cooperation and dedication with our adolescents, eliminating the possibility of trepidation with our leaders and counterparts. Communication is a science permeating from cultural anthropology in the Christian context of adolescent ministry. Wayne Porter Gregory reports that Ethnomethodology, which is the ways in which people interpret and interact with the world around them. Ethnomethodology proposes a phenomenological view of the world in which the world is something that people constantly create for themselves, chiefly through language.

The social system of the ethnomethodological practice has the potential for success but is inclusive with addressing the (how) factor. The linguistic model of leadership consists of what you say and how you convey what you say to spark interest and desire. Everything must sync with our language, communication, ethnology, and

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[19] Terry Husband, "*Increasing Reading Engagement in African American Boys*," *Multicultural Learning and Teaching* 9, no. 2 (2014): 157-70.

ethnomethodology. One of the most critical prevalent factors is the expression of compassion that centers on communication. The presented project design will not benefit leadership development if it lacks genuineness from each participant.[20]

Our communication is vital to our development as leaders, as it helps us improve and transition as confidants for adolescent men. Dale Carnegie reports that the biggest lesson I have ever learned is the stupendous importance of what we think. If I knew what you think, I would see what you are, for your thoughts make you what you are. By changing our thoughts, we can change our lives.[21] Making a difference first begins with the mind and will to change. Creative minds develop creative things that result in positive change in challenging situations.

Jack Welch gives us three critical components as tools to ponder for open discussion during this project and reveals the (how) factor for leadership development in a social setting.

The steps are:

- First, come up with a big aha for your business- a smart, realistic, and relatively fast way to gain sustainable competitive advantage.
- Second, put the right people in the right jobs to drive the big aha forward.
- Third, relentlessly seek out the best practices to achieve your big aha, whether inside or out, adapt them, and continually improve them.[22]

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[20] Wayne Porter Gregory, "Making the Secular Sacred: An Analysis of Linguistic Devices used to Give Religious Perspective to Ordinary Events," diss., Louisiana State University and Agricultural & Mechanical College, 1992, 8.

[21] Dale Carnegie, *The Quick & Easy Way to Effective Speaking: Modern Techniques for Dynamic Communication* (New Delhi, India: General Press, 2018), 16.

[22] Welch and Welch, *Winning*, 167.

Welch provides a scope of practical elements that encompass the proper practices and stipulates that select people carry out the blueprint for production. Owen Hargie discusses the "Incentive Theory" and portrays that an incentive is activated through anticipation of a desired goal. A central tenet of this theory is that we seek positive incentives and avoid negative ones. Thus, when hungry, food would be a positive incentive and approached. On the other hand, the sight of a very boring individual would be a negative incentive and so avoided.[23] The role of Leadership is to use the power of the Holy Spirit to take our teens from a place of disappointment to a place of fulfillment. This can only be accomplished through excitement, motivating incentives, creating an environment of trust, and demonstrating a consistent structure that will benefit adolescents for a lifetime.

Stacey Abrams asserts that when we win, we achieve beyond ourselves. We become models for others, known and unknown, who see our victories as proof that they can win, too. Even by simply embracing ambition, talking about it, trying and failing, we mentor others to see their potential. And by going beyond our limits, we change the places we inhabit.[24] We become great influence models for the congregation and inspiring leaders through our victories. Discovering, in essence, the ongoing leadership practices relate to the historical, biblical, and theological foundations, strengthening the project and hypothesis with detailed principles for authentic leadership.

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[23] Owen Hargie, "Skill in practice: An operational model of communicative performance," in *The Handbook of Communication Skills*, ed. Owen Hargie (Abingdon, Oxon, UK: Psychology Press, 1997), 34.

[24] Stacey Abrams, *Lead from the Outside: How to Build Your Future and Make Real Change* (New York, NY: Picador, 2019), 5.

James Donaldson gives a model of success called the 3-D approach, which consists of Desire, Dedication, and Discipline. Desire fuels your passion and gives you the energy to pursue your goal. Dedication helps you start prioritizing your activities surrounding your desire so it becomes more than just a dream. Discipline keeps you "keeping on" during even the most challenging times.[25]

No matter how much preparation we do, sometimes we're going to fail, and our task is to embrace the failure. Risk-taking inevitably leads to missteps or bad decisions. Unfortunately, admitting mistakes is a fundamental skill too few of us learn. In part, this is because we have been taught it's wrong to be wrong. As children, making mistakes serves as a training ground for adulthood. We learn where not to stick our fingers, how to study for tests, and the right way to parallel park.[26] Above all, failure leads to prioritizing and better preparation for better results in the future. Nobody knows what they can accomplish without making an effort to succeed. Leadership roles are essential entities of analogies with some oblivious moments but can ultimately outweigh the negative with the positive.

Conclusion

Albert L. Winseman reports that a handful of leaders-but only a handful-have recognized the seriousness of the problem and are creatively taking necessary measures to address it. Many leaders see the warning signs and realize they are facing a major

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[25] James Donaldson, *Standing Above the Crowd: Execute Your Game Plan to Become the Best You Can Be: A Success Roadmap for High Achievement in Sports & Life* (New York, NY: Aviva Pub, 2011), 50-65.

[26] Abrams, *Lead from the Outside,* 141.

challenge but don't know what to do: nothing seems to work anymore. Others see the signs and think if they just continue down the same path (in other words, if they don't change), things will eventually-magically-get better. Still, others think nothing is wrong and go about their business as usual, oblivious to the dangers that lie ahead.[27]

The hypothesis stems from these three provisions (Choosing proficient leaders for development, building character through operation and design, and organizing critical components for implementation), which will alleviate the pressure of disappointment and demonstrate progression measures for equipping leaders in our communities. If the leaders receive adequate training and become effective, consistent leaders, the church will grow, and more adolescent men and women will be affected. Jack Welch affirms that the level of training and education is certainly manageable. In order to discover the root causes of inconsistencies, people need to know what kind of information to gather and how to analyze it. The rigor of this type of training has a terrific side effect. It builds critical thinking and discipline.[28]

Carla Harris reveals that just because someone is a great producer does not mean they will be a great leader. The same is true of extensive experience; having it does not mean you will be a good manager. Further, you can lead from any seat. Leadership is not a title, and your seniority does not determine your ability to lead.[29]

In fact, no matter what you do for a living, you have to be intentional about showing up as a leader EVERY DAY. Leadership is an active state of being. Leaders

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[27] Albert L. Winseman, *Growing an Engaged Church: How to Stop "Doing Church" and Start Being the Church Again* (New York, NY: Gallup Press, 2007), 3.

[28] Welch and Welch, *Winning*, 249.

[29] Harris, *Lead to Win,* 106.

motivate the best talent to stay and grow. They define, drive, and carry a culture and are the people whom others want to work for, be taught by, emulate, and ultimately become.[30]

To be that kind of leader, there are eight things you must be intentional about every day. You must:

1. Be authentic
2. Build trust
3. Have clarity
4. Create other leaders
5. Focus on diversity
6. Be innovative
7. Create inclusion
8. Use your voice[31]

These eight components give a diagram that will elevate any leadership striving to change the dynamic of any social setting. If leadership is within the scope of the biblical, historical, and theological foundations, considering these tools will result in a positive outcome for the Montgomery Avenue Church of Christ in Springfield, Ohio. If the congregation begins to create facilities, programs, and a detailed curriculum, it will produce a way for young men and women to build confidence, self-esteem, and spiritual structure. If the leadership takes the initiative to go to the schools and develop sessions to talk with the students to assess their needs and aspirations, it can better institute a plan for

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[30] Harris, *Lead to Win,* 106.

[31] Harris, *Lead to Win,* 106.

achievement. Without leadership or direction, the mission fails, and the mission will become stagnant without qualified leaders to implement the plan.

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CHAPTER SIX

PROJECT ANALYSIS

Introduction

Leadership demonstrates many levels and components that allows for expansion in any church setting. Unfortunately, in some cases, leadership has taken a back seat to education, motivation, elevation, determination, and the desire to learn the pertinent tools advantageous to our churches, community, and young adolescent men and women. Within this context, our young men are losing focus on understanding the mechanics of adulthood and spiritual awareness because of the lack of authentic leadership. The absence of authentic leadership is a crisis that needs to be addressed urgently. Leadership is an imperative entity that builds character and self-sufficiency in any advocacy.

This collaborative project, aimed at producing leadership content, is a transformative journey that empowers leaders, motivates constituents, and guides adolescent men toward becoming significant assets in the church and society. In any spiritual environment, it is clear that to lead, one must first learn how to follow. The apostles, who learned how to follow Jesus educationally, experientially, and faithfully, served as powerful models for leadership. Their journey from followers to leaders is a testament to the transformative power of leadership. This power, when harnessed effectively, can bring about significant change and growth. The work of leadership must come with an aptitude for learning, even with some challenges and difficulties. Greg

Ogdon and Daniel Meyer stated that "Leadership is the effective use of power and influence to move people to accomplish a common goal. Christian leadership has to do with how power and influence reflect the One who is our quintessential model of servanthood."[1]

Ogdon and Meyer's Model on Leadership Progression

1. We start with making disciples
2. Disciples become models for others to follow
3. We make reproducing disciples
4. Gifted leaders build powerful teams
5. A few are anointed by God to make an extraordinary impact.[2]

These five credentials outline the path of leadership progression cultivated within many congregations. This model demonstrates the steps to developing leaders equipped to foster a healthy congregation in Springfield, Ohio. By following this model, we can address the current leadership crisis and validate the significance of the hypothesis of this project.

The urgency of this project cannot be overstated; it is our best chance to equip our young men with the leadership skills they need. With the successful implementation of this project, we can look forward to a future where our young men are not just leaders but also significant assets in the church and society, bringing hope and optimism for the

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[1] Greg Ogdon and Daniel Meyer, *Leadership Essentials: Shaping Vision, Multiplying Influence, Defining Character* (Downers Grove, IL: IVP Connect, 2007), 53.

[2] Ogdon and Meyer, *Leadership Essentials*, 10.

future and inspiring others to follow their lead. This is the future we envision and strive to achieve with the implementation of this project: a future where our young men are empowered, and our communities are thriving and making an effort to build hope and developing leaders to become sagacious in their role, piquing interest in our youth, and engaging the mind for God's ultimate purpose.

Relative Conceptual Module

Joel Comiskey reveals that according to situational leadership, a leader's style is dictated by the needs of the followers. Simply put, there is no single style of leadership that will always be effective — it all depends on the maturity level of the follower. Effective leaders size up the maturity level of the follower and then lead accordingly.[3] The leadership workshop, a crucial tool, can expose each participant's maturity level and evaluate the ultimate approach. My efforts were to influence an appetite to read, study, teach, and strive toward a common goal of excellence in leadership for adolescent men.

I have realized that a church cannot spiritually survive without leadership for young adolescents, which results in no direction and no help for security. This project was specifically designed to prepare the leadership for the congregation, focusing on the aspirations of adolescent young men as future endeavors. It allowed the leadership to determine what works best for them in their leadership role. The teaching (project) objective was to be effective so that each participant could comprehend the information given for advancement.

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[3] Joel Comiskey, *Leadership Explosion: Multiplying Cell Group Leaders to Reap the Harvest* (Houston, TX: Touch Publications, 2000), 83.

Michael J. Quickie states that

> a leader is a person with certain personality and character qualities appropriate to the general situation and supported by a degree of relevant technical knowledge and experience who is able to provide the necessary functions to guide a group towards the further realization of its purpose while maintaining and building its unity as a team.[4]

This project's purpose centered on relatively significant topics to produce relative teaching for adolescents. The result of this adventure gives credence to the altitude of purpose while developing an atmosphere for open dialogue. Leadership Education for Adolescent Development (LEAD) is the catechesis that reveals several pertinent areas and roles for productivity in this project. My role was to guide the group toward its purpose and unity, inspiring and motivating them along the way.

Variation Module

The variation module highlights the different angles of this project's approach. It provides detailed information throughout the sessions and exhibits observations that can address the problems needed throughout the program. Several questions were asked in each session, opening many doors of topics to address within this context.

As we evaluated each component, the project also fostered personal, intimate conversations for some participants who were grappling with specific issues. The impact was profound with some issues being resolved and others paving the way for further dialogue. The project also facilitated heartfelt expression and addressed some deep-seated

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[4] Michael J. Quickie, *360-Degree Leadership: Preaching to Transform Congregations* (Grand Rapids, MI: Baker Books, 2006), 181.

wounds within the leadership group that had long been overlooked, underscoring its success and influence on adolescent development.

Michael J. Quickie also reports that "Leadership involves a person, group, or organization who shows the way in an area of life – whether in the short or the long term – and in doing so, both influences and empowers enough people to bring about change in that area.[5] Change is essential to encourage change for other individuals, specifically adolescents. Importantly, it begins with Jesus, who presents the word and who is the word expressed by the gospel of John. The word gives the leadership a detailed picture of education and preparation in this leadership journey for our adolescent pupils.

> [1]In the beginning the Word already existed. The
> Word was with God, and the Word was God.
> [2]He existed in the beginning with God. [3]God
> created everything through him, and nothing was
> created except through him.
> [4]The Word gave life to everything that was
> created, and his life brought light to everyone.
> [5]The light shines in the darkness, and the darkness
> can never extinguish it (John 1:1-5 (NLT).

Construction Module

Montgomery Avenue Church of Christ in Springfield, Ohio, supported me as the facilitator for this seven-week project entitled Leadership Education for Adolescent Development (LEAD). This project's implementation consisted of a leadership program with interconnected components applicable to various foundational topics.

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[5] Quickie, *360-Degree Leadership*, 181.

First, it detailed the relationship between Paul as a leader mentoring Timothy in his journey as a preacher in the gospel as noted in the Biblical Foundations chapter. Paul played a significant role in Timothy's development and gave the groundwork for taking an interest in our young men, opening the door for excellence. Secondly, various men poured into young adolescent men by sacrificing themselves to open up facilities for a better opportunity in the themes noted in the Historical Foundations chapter. Their sacrifices were critical for many young men and provided trade options to take care of their families and advance in education.

Thirdly, the Theological Foundations chapter facilitated the importance of saving our youth (soteriology), while the theophany of the Holy Spirit guides and perfects us for grooming our adolescent men, thus giving them hope and confidence via the black liberation theology. Lastly, the Interdisciplinary Foundations chapter provided practical strategies for building a life of success and proficiency.

Methodology

Exploring the entity of this project formed the ideal concept for qualitative research with some quantitative content. This type of research allowed for the opportunity to educate while diving into the hearts of each individual for deeper conversations. Some attendees were reluctant to express detailed information due to guilt and shame. Still, careful analysis and study revealed multiple concerns and generated questions for open discussion during and after each gathering. Sparking interest was valuable for each participant in this project and gave them the confidence in their studies to become more educated in this field of leadership.

The project contained seven pre-survey questions (see Appendix C), seven post-survey question (see Appendix D), and six journaling questions (see Appendix E) throughout the sessions. The questions were designed to capture participants' thoughts, how they see leadership, and what leadership's spiritual needs are within the church's context. Furthermore, the men were allowed to work on their journaling questions during and after each session for further discussion and issues presented. The meetings were workshop-based and established training in word study and the context of scripture. Each night, the booklets were taken up to ensure the participants' privacy and protect them from becoming misplaced.

Ideally, there are many ways to approach a class setting, but this approach was selectively conducive to the environment. It resulted in excitement and motivation to have the urge to grow as leaders and disseminate to our youth the credentials of a productive and spiritual life. Roy B. Zuck reports that a leader has important characteristics: first, he is going somewhere; second, he is able to persuade other people to go with him.[6] My intentions for the members of the project were for them to participate in this project for a common cause for leadership improvement.

Mission Stratagem

Many of our participants were volunteers who sought to enhance their learning through this project. They were selected from those who had served in leadership roles within the church or had expressed a desire to do so. Some were already in the process of

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[6] Roy B Zuck, *The Speaker's Quote Book: Over 4,500 Illustrations and Quotations for All Occasions* (Grand Rapids, MI: Kregel Publications, 1997), 223.

becoming leaders and were eager to learn the essential qualities of effective leadership. Potential clients also had the opportunity to inquire about the project before committing to the seventh-week process. Each participant received a booklet and provided their phone number for communication with the implementer.

In order to assure professionalism and accountability, each person was asked to fill out an Informed Consent Form (see Appendix B) that pointed out that they were participating in this project of their own volition and could drop out at any time without having to give and excuse. To protect the privacy of the participants, no names were used. Instead, each participant was assigned a number in their pre-survey questionnaires, post-survey questionnaires, and journal questions. This information was for the facilitator's use only. After each study, participants could speak with the instructor privately or publicly for further clarity and understanding.

Following a Bible study format with PowerPoint presentations, each session saw a growing interest. Armed with their booklets, the participants engaged in note-taking, questions, and study critique. The project's success was evident as other men, witnessing the program's impact, expressed their desire to join. This led to a significant expansion, with the class now accommodating about sixteen men. The overarching goal of this initiative was to foster a deeper understanding and cultivate a plan for positive leadership growth within the church.

The booklets were collected after each session and delivered to the participants each week to answer additional questions and continue journaling for the project. Some participants were very uncomfortable writing and verbally expressed themselves privately for the instructor to report. Some project members confessed that their

educational level was not where it should be, and others admitted to a lack of appetite to read and study the word of God but are leaders of the congregation. This alarming report caused readjustments within the project via explanations of Greek terminology and definitions of unfamiliar words.

J. Oswald Sanders asserts that "spiritual leaders should also read for intellectual growth. This will require books that test wits, provide fresh ideas, challenge assumptions, and probe complexities.[7] The leader should read to cultivate his preaching and writing style. For that, Sanders implies that one needs to read those masters who instruct us in the art of incisive and compelling speech. Sanders points to,

> [A. W.] Tozer recommended John Bunyan for simplicity, Joseph Addison for clarity and elegance, John Milton for nobility and consistent elevation of thought, Charles Dickens for sprightliness, and Francis Bacon for dignity. The leader should read, too, to acquire new information, to keep current with the time, and to be well informed in his or her own field of expertise. The leader should read to fellowship with great minds. Through books, we hold communion with the greatest spiritual leaders of the ages. A good book has great power.[8]

My mission was to show the excitement of powerful information and what reading can do for leadership and the parishioners.

It is impossible for leaders to lead if they refuse to read. Many congregations fail because they lack the discipline to read. Education should not be compromised in any industry or business requiring leadership. It is impossible to lead if you do not have the knowledge to know where you are going. A leader is a person who is going somewhere, but not going along. He takes others with him. His ability in setting up situations in which others are

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[7] J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago, IL: Moody Publishers, 2007), 124.

[8] Sanders, *Spiritual Leadership,* 124.

willing to follow him and happy to work with him is a precious skill called leadership. This skill is made up of many qualities: thoughtfulness, consideration for others, enthusiasm, the ability to share responsibility with others, and a multitude of other traits. But fundamentally, a leader is one who leads, one who has a plan, one who keeps headed toward a goal and a purpose. He or she has the enthusiasm to keep moving forward in such a way that others gladly go with him.[9]

Project Formation and Inquiry

The project began with a sense of anticipation, and participants were not just attendees but were integral to its success. They were treated to refreshments each night, and the initial sessions were marked by their high engagement and enthusiasm. Everyone was eager to learn about the various topics and contribute to the leadership program. The extensive PowerPoint presentations provided accurate information, and everyone's additional commentary demonstrated their acceptance and commitment.

The expectation was to meet the standards desired throughout this project to achieve its intended goal and efficiency trajectory. The resources given by the other teachers were significant and supplied a great addition to the project. Although the title theme was leadership, the purpose was to spark curiosity among individuals to pursue a personal commitment to develop as leaders. Mario Livio reports that

> perceptual curiosity is engendered by extreme outliers, by novel, ambiguous, or puzzling stimuli, and it motivates visual inspection-think, for example, of the reaction of Asian children in a remote village seeing a Caucasian for the first

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[9] Roy B. Zuck, *The Speaker's Quote Book: Over 4,500 Illustrations and Quotations for All Occasions* (Grand Rapids, MI: Kregel Publications, 1997), 225. Zuck quotes Walter MacPeek's nameless work.

> time. Perceptual curiosity generally diminishes with continued exposure. Opposite perceptual curiosity in Berlyne's scheme is epistemic curiosity, which is the veritable desire for knowledge (the 'appetite for knowledge' in the words of philosopher Immanuel Kant).[10]

Our approach to the project was transparent from the start. We aimed to keep the participants' curiosity high for seven weeks using a familiar format to ensure their comfort and active involvement. Our ultimate goal was to prepare leaders to grasp information visually and intellectually challenge them in their leadership roles, while fostering their growth and development.

Consequently, leaders face complex circumstances and must make critical decisions in the churches and for our adolescent men. J. Oswald Sanders quotes John R. Mott on a person facing impossible situations. "John R. Mott would require a way to separate leaders from followers. Mott encouraged leaders to deal with impossible task rather than easy ones in order to foster personal competence, teamwork, and faith. Our own day presents leaders with difficult problems as never before. If leaders are to survive, they must view the difficult as commonplace, the complex as normal."[11] The project was twofold: to present teachings for comprehension and to create an uncomfortable environment to challenge their will to grow intellectually, spiritually, and practically to exemplify patterns for our adolescent men for aspiration.

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[10] Mario Livio, *Why?: What Makes Us Curious* (New York, NY: Simon & Schuster, 2017), 10.

[11] Sanders, *Spiritual Leadership*, 161.

Implementation

Synopsis of participants

The project was a rich tapestry of diversity with ten participants from various backgrounds and nationalities. Nine participants were African American, and one was of Caucasian descent. Sixty percent of the men did not have a father figure in their homes, and seventy percent experienced extreme poverty. This diversity of experiences and perspectives was a critical factor in shaping the project's approach and content, which was designed to challenge the participants' will to grow intellectually, spiritually, and practically to set patterns for our adolescent men to aspire to.

The ages ranged from thirty to sixty-five, and one out of the ten participants had a degree in electrical engineering. The rest of the group only had a high school diploma and never enrolled in college for further education. None of the members have a degree in biblical studies but learned only through preaching and teaching in the church setting. Rumination caused me to think about how to deliver this project in a way that would be effective and on a level that is comprehended. My assumptions brought on shock and disbelief, but the realization helped me to understand the assignment that God had given me to educate his people for betterment.

My professional and peer associates were crucial in providing suggestions and preparing for this project. Their insights and expertise were invaluable. Dr. Jeremy Flowers and Dr. Cleavon Matthews agreed to and assisted me in this project. Their significant contributions, particularly in leadership and counseling, greatly enhanced the project. Dr. Flowers, a professor at Cincinnati Hills Christian Academy, presented a

"PowerPoint 1" lesson on Leadership (see Appendix F), and Dr. Matthews, a licensed professional clinical counselor (LPCC), presented a "PowerPoint lesson 2" presentation on "The key components of counseling adolescent men" (see Appendix G).

Week One: Biblical Foundation

At the beginning of week one, booklets were distributed to each participant to fill out. This process was about twenty minutes long, and the layout of the completed process was displayed so each person could easily follow along in the study. The chosen text for the Biblical Foundations during this PowerPoint presentation was 1 Timothy 4: 9-16:

> [9]This is a trustworthy saying that deserves full acceptance
> [10](and for this we labor and strive), that we have put our hope in
> the living God, who is the Savior of all men, and especially of
> those who believe. [11]Command and teach these things.
> [12]Don't let anyone look down on you because you are young,
> but set an example for the believers in speech, in life, in love, in
> faith, and in purity. [13]Until I come, devote yourself to the public
> reading of Scripture, to preaching and to teaching. [14]Do not
> neglect your gift, which was given you through a prophetic
> message when the body of elders laid their hands on you.
> [15]Be diligent in these matters; give yourself wholly to them, so
> that everyone may see your progress. [16]Watch your life and
> doctrine closely. Persevere in them, because if you do, you will
> save both yourself and your hearers (1 Timothy 4:9-16, NIV).

The participants were given the background of the text and the hermeneutical approach during this session. The word *hermeneutics* is said to have its origin in the name Hermes, the Greek god who served as messenger for the gods, transmitting and interpreting their communications to their fortunate, or often unfortunate, recipients. By the first century, the verb from *hermeneuo* was used to mean "explain," "interpret," or "translate." This verb appears three times in the New Testament, each time with the sense of translating

from one language to another (John 1:42; 9:7; Heb 7:2). In its technical meaning, hermeneutics is often defined as the science and art of biblical interpretation.[12]

Several critical elements in this biblical study set the tone in verse ten of First Timothy and open the door for every leader. After Paul addresses the cogency of the text in verse nine by stating, "This is a trustworthy saying," he uses the words "labor" and "strive" to teach the prerequisites for being a minister and leader of a body of believers. The word labor means to work hard to the point of exhaustion. This word is in the present active tense, which describes continuous action from the church leader. The leader must be a hard worker to typify a competent example of leadership which is an unrelenting journey.

The word "strive" means to be defamed or suffer reproach while in a leadership role. The word is in the present passive indicative tense, which suggests that the leader is receiving defamation and reproach from an individual. The leader must be willing to work hard to the point of exhaustion and receive criticism throughout his ministry. The remainder of the verse reveals that he is willing to "labor" and "strive" because of his hope in the savior of all men. This hermeneutical interpretation challenged the leader's commitment to the church.

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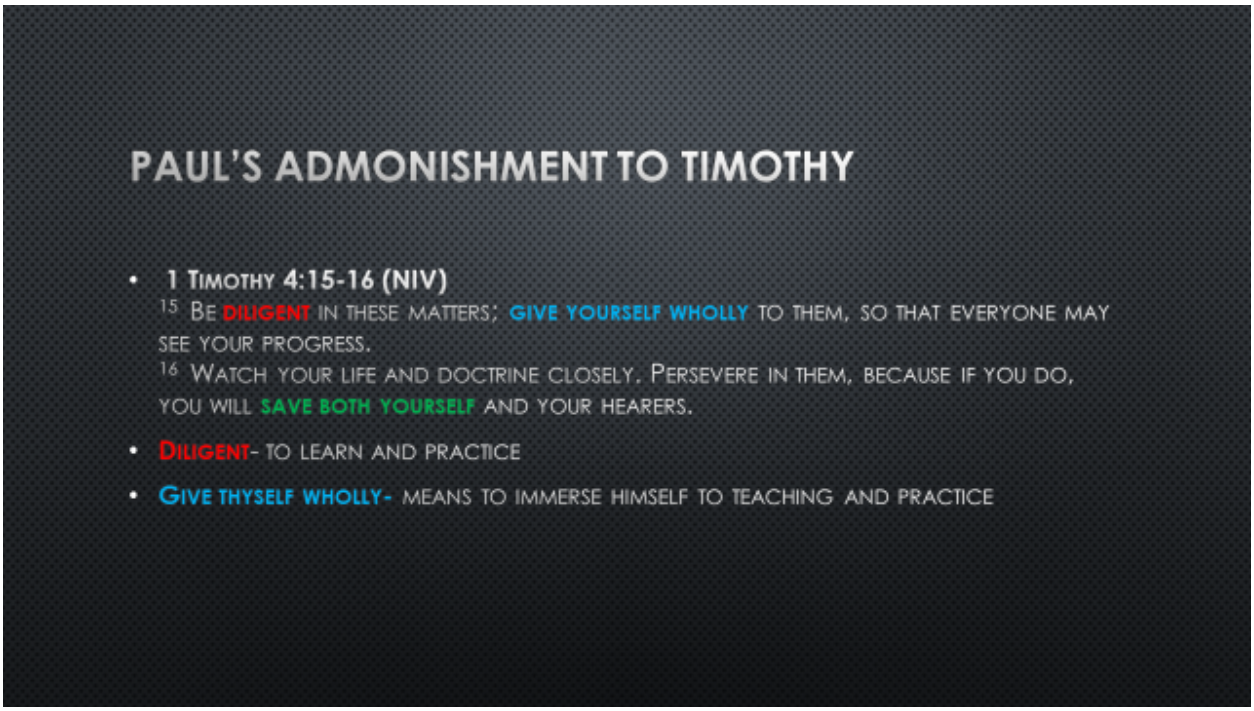
[12] Henry A. Virkler and Karelynne Gerber Ayayo, *Hermeneutics: Principles and Processes of Biblical Interpretation*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2007), 15.

PAUL'S ADMONISHMENT TO TIMOTHY
1 TIMOTHY 4:10 (NIV)
10 (AND FOR THIS WE LABOR AND STRIVE), THAT WE HAVE PUT OUR HOPE IN THE LIVING GOD, WHO IS THE SAVIOR OF ALL MEN, AND ESPECIALLY OF THOSE WHO BELIEVE.
LABOUR- PRESENT ACTIVE TENSE, TO WORK HARD, FEEL FATIGUE
STRIVE- PRESENT PASSIVE INDICATIVE TENSE, TO DEFAME OR SUFFER REPROACH

This formatting continued, and the participants realized the seriousness of leadership development. One participant enquired about the findings of Greek tenses and definitions of the words of scripture. I tutored the class by demonstrating how to use a Bible concordance to find Greek words and their meanings with the available tenses. Following this example, I continued with the PowerPoint and reached the last verse with the same structure and design. After giving the importance of reading scripture, Paul concludes, highlighting that his diligence to the word and practice will save both himself and the believers.


PAUL'S ADMONISHMENT TO TIMOTHY
1 TIMOTHY 4:15-16 (NIV)
15 BE DILIGENT IN THESE MATTERS; GIVE YOURSELF WHOLLY TO THEM, SO THAT EVERYONE MAY SEE YOUR PROGRESS.
16 WATCH YOUR LIFE AND DOCTRINE CLOSELY. PERSEVERE IN THEM, BECAUSE IF YOU DO, YOU WILL SAVE BOTH YOURSELF AND YOUR HEARERS.
DILIGENT- TO LEARN AND PRACTICE
GIVE THYSELF WHOLLY- MEANS TO IMMERSE HIMSELF TO TEACHING AND PRACTICE

Week Two: Dr. Flowers's Presentation on Leadership

After the first week's conclusion, the participants' commitment was evident as they began spreading the news of the project to other men who desired to participate in the sessions. The attendance bloomed to sixteen men for the second week of the group study. Dr. Flowers was introduced as the speaker as the men dedicated themselves to their growth and prepared to receive more information on leadership development. Dr. Flowers began his PowerPoint presentation by giving the group a thorough background of his life. He was raised by a single mother in Detroit, Michigan, and has a college degree in theology, human behavior and development, and organizational leadership.

His discussion was based on what manhood looks like for African American men. As a man, you should find your purpose and what God wants you to be. Chronology is not equivalent to maturity. Growing old does not signify growing up, and the world needs

men to teach young men how to become men for God's purpose and design. Genuine leadership is imperative in the black community – as understood in the jargon of Ebonics[13] – because the man they "be" is connected to the man they "see" in leadership.

Black men and black boys have been disenfranchised and demonized since the initiation and proliferation of the trans-Atlantic slave trade, where enslavers frequently bred and traded black men, thus separating black families and forcing women into headship of the home. This statement allowed the men to understand the significance and importance of solid leadership in the church and how far we have come to make an impact by developing ourselves as leaders for adolescent men. Dr. Flowers presented five Core Values:

1. Identity
2. Character
3. Ambition
4. Wisdom
5. Scholarship

These core values demonstrated that complacency cannot be an option, and leadership consists of solid relationships with adolescents, practicing discipline, and understanding the worth of leadership to young men. After the presentation, several men appreciated the discussion and engaged in dialogue with the speaker while looking forward to next week. The class was informed of the itinerary for the following week, which was the historical foundations.

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[13] Ebonics is the jargon of African American dialect.

Week Three: Historical Foundations

The classes were convenient, and the students became eager to learn more about leadership education development. This presentation on the Historical Foundations was also taught using PowerPoint. The participants gathered together while I set up the projector for the study. The topics included four main subjects: Booker T. Washington and W.E.B Dubois, Freedman's Bureau Act, the National Urban League founded in 1910, and the Young Men Christian Association (YMCA). The booklets were handed out to journal, write questions, and take notes.

The focus of Washington and Dubois highlighted the dedication of the two who provided avenues for many African American men to achieve their goals. Booker T. Washington constructed a school to help men learn a trade for jobs and open the door to intellectual power. He sacrificed himself for the sake of someone else, and as leaders, we must sacrifice for our young adolescent men to put them in a better position financially and spiritually. Dubois also went to school and acquired a PhD, an example of building confidence in young men to work hard and believe in the impossibilities. A video was also shown that entailed the life of Booker T. Washington and his life's journey.

The Freedmen's Bureau Act, which Congress passed in 1865, allowed African Americans to reconnect with their families, own property, and establish schools for the black community. This movement's application was to seize the opportunity afforded to African American males. Each individual must take advantage of a chance to go to school for economic empowerment and advancement.

The National Urban League, founded in 1910, fought for equality to strengthen black families and motivate intellectual excellence in the black community. Its mission

was to eradicate racism and permit the African American community to have the same opportunities as the Caucasian community to develop their gifts and contribute to the world. Finally, the Young Men's Christian Association (YMCA), founded by George Williams on June 6, 1844, in London, reached many men by training them in trades and religious studies. These four subjects outlined consistent compassion for adolescent men and demonstrate a significantly broader approach to their lives. After the presentation's conclusion, some leaders acknowledged that they were unaware of all the contributions made in past years for young men.

Week Four: Dr. Matthews's Presentation

Things were going well for the first three weeks, and the energy was electric. Unfortunately, during the fourth week, I began to notice a short decline in attendance and did not understand the reason behind it. It was brought to my attention that some of the information given was unfamiliar to them. They were not familiar with particular theology phrases, word study, Greek terminology, transliteration, exposition, hermeneutics, the context of scripture, and other foundational pieces in the project. Things that are simple to bible scholars and students of seminaries were challenging for the participants. Attendance declined to nine men during the fourth week of the project, and I began to evaluate how to make the rest of this project relative to the participants and reignite curiosity.

While setting up the PowerPoint presentation on week four, Dr. Matthews arrived to speak on "The key components of counseling adolescent men." He uses First Corinthians 13: 11 to set the premise of his lesson.

> [11] When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways (1 Corinthians 13:11, ESV).

Dr. Matthews addressed that adolescence is the most difficult period of life and involves many challenges and decision-making. Adolescence is when they move from a child to an adult while figuring out life. There is an early stage of adolescence, which is between the ages of ten and thirteen. The middle stage is between fourteen and seventeen, and the late stage is between eighteen and twenty-one.

He indicated what develops and improves during these three stages of adolescent men: "abstract thinking, reasoning skills, impulse control, creativity, problem-solving skills, and decision-making skills. He described anger as a secondary emotion triggered by something that occurred or transpired. Anger is a masculine emotion and serves the purpose of protection and validation. Leaders must help them navigate the anger and the pressure of life during adolescence. Kenneth V. Hardy and Tracey A. Laszloffy report that the PTA rule asserts that parents, teachers, therapists, and other adults must be "stronger" and "healthier" than the adolescents with whom they interact. PTA rule refers to parents, teachers, and adults. We use the terms "stronger" and "healthier" in a very specific way. Our definition of strength goes beyond the traditional notion of brute force. Instead, we think of strength as an emotional attribute that stems from having the capacity to appropriately manage one's own emotions and another simultaneously.[14] Finally, we must teach them that young men have what it takes to be a man but need

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[14] Kenneth V. Hardy and Tracey A. Laszloffy, *Teens Who Hurt: Clinical Interventions to Break the Cycle of Adolescent Violence* (New York, NY: Guilford Press, 2005), 129.

guidance, patience to learn, a role model, and discipline. After the presentation, the participants were dismissed and expressed gratitude for the information.

Week Five: Theological Foundations

Expectations continued to run high going into the fifth week of this project. I knew the remainder of these sessions must be strategic and comprehensible. My approach was adjusted to fit the dynamic structure of the audience. This presentation centered on pneumatology and soteriology in the same format. Pneumatology is a discipline within Christian theology that focuses on studying the Holy Spirit. The term is derived from the Greek word *pneuma* (πνεῦμα), which designates "breath" or "spirit" and metaphorically describes a non-material being or influence. The Holy Spirit is God and has a specific role in the scheme of redemption for humanity.

Many scriptures describe his deity, power, and pre-existence nature. The Holy Spirit is co-eternal and co-equal and indwells in the hearts of believers. The book of Acts reveals that the Holy Spirit is God with personality traits.

> [3]Peter said, "Why has Satan made you keep back
> some of the money from the sale of the property?
> Why have you lied to the Holy Spirit? [4]The property
> was yours before you sold it, and even after you sold
> it, the money was still yours. What made you do such
> a thing? You didn't lie to people. You lied to God!"
> (Acts 5:3-4, CEV).

H. Leo Boles writes that we have an example of lying to the Holy Spirit in the New Testament. Against two of the early members of the church in Jerusalem was made the charge of lying to and tempting the Holy Spirit. The swift execution of divine judgment reveals the estimate God places upon this sin. Evidently, Ananias and his wife, Sapphira,

voluntarily made a covenant with the church to give their possessions to it as did Barnabas. This husband and wife attempted to practice gross deception, thinking that no one would know the truth; they coveted that which they had pledged to God and then sought to mislead the apostles by seeming to keep the covenant which they made.[15] The Holy Spirit is the omniscient God who can demonstrate his power upon man and cannot be deceived.

On the other hand, the Holy Spirit is our comforter, guides us to all truth, and intercedes in our prayers and devotions to God. He strengthens our minds and hearts as we walk this journey with our loving savior, Jesus Christ. The Holy Spirit poured knowledge into the hearts of the apostles on the day of Pentecost and continues to pour into the minds of the believers.

> [26]In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for *us* with groanings too deep for words; [27]and He who searches the hearts knows what the mind of the Spirit is because He intercedes for the saints according to *the will of* God (Romans 8:26-27, NASB).

Rick Renner stated that in John 14:16, the word "comforter" is taken from the Greek word *parakletos.* It was first used in a legal sense to denote one who pleaded a case for someone else in a court of law. It described a helper or an assistant who was always ready and on standby to help, assist, and strengthen. *Parakletos* was also used from time to time to denote a personal counselor or advisor. This is the picture of a coach who instructs his students and apprentices in the affairs of education, business, or life. Just as a coach

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[15] H. Leo Boles, *HOLY SPIRIT: His Personality, Nature and Works* (Nashville, TN: Gospel Advocate Company, 1999), 165-166.

interacts with his pupils, a *parakletos* would draw close to those under his care to encourage, exhort, urge, counsel, and teach them how to do a better job.[16]

After the conclusion of the presentation on pneumatology, I opened the door for any questions concerning the topic. The participants appreciated the information and wished to have more classes to grasp the lesson. I discussed the matter and informed the class about scheduling more classes to study the topic more in-depth. The participants agreed, and I proceeded to present another presentation on soteriology.

Kelly M. Kapic and Wesley Vander define soteriology and state that this locus of systematic theology deals with the doctrine of salvation and is closely tied to Christology, as it explicates the significance of the work of Christ, and to pneumatology, as it highlights the Spirit's application of Christ's work to the elect.[17] Salvation comes from the Greek word *soteria*, which means to be delivered, set free, or saved from something and involves total dependence on another source.

Soteriology is a trichotomous concept in scripture and is defined in many ways. This trichotomous entity encompasses a sublime process in thought and practice. It reveals that salvation consists of saving someone from the darkness of this world, keeping them safe while on earth, and saving them eternally in heaven.

> [8]For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; [9]not as a result of works, so that no one may boast (Ephesians 2:8-9, NASB).

> [12]So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work

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[16] Rick Renner, *The Holy Spirit and You!: Working Together as Heaven's Dynamic Duo* (Plainfield, NJ: Harrison House, 2017), 52.

[17] Kelly M. Kapic and Wesley Vander Lugt, *Pocket Dictionary of the Reformed Tradition*, The IVP Pocket Reference Series (Downers Grove, IL: IVP Academic, 2013), 112.

> out your salvation with fear and trembling; [13] for it is God who
> is at work in you, both to will and to work for *His* good pleasure
> (Philippians 2:12-13, NASB).

Ephesian describes the first entity of the trichotomous nature of soteriology. The word 'saved" in chapter two of Ephesians is in the perfect passive tense, which indicates an action that is complete (perfect) and given to the believer (passive). The believer cannot save himself, and the condition changes from damnation to salvation. The believer remains on earth even though the action is complete and resolved, but it is possible to lose your soul. In Philippians chapter two, the phrase (work out your salvation) is in the present passive tense, which denotes our continuous commitment to God through obedience (present). This continuous commitment is a testament to the believer's dedication to God, and God works in us by giving us strength to stay obedient (passive). Finally, the Hebrew writer describes salvation in the trichotomous nature as eternal.

> [8]Although He was a Son, He learned obedience from the things
> which He suffered. [9]And having been made perfect, He became
> to all those who obey Him the source of eternal salvation,
> (Hebrews 5:8-9, NASB).

Soteriology, a strategic plan designed and orchestrated by God before the foundation of the world and implemented after man's fall, instills confidence in Christians about their position in this salvific structure.

God developed steps, prerequisites, and redemption plans known as the *ordo salutis*. Veli-Matti Karkkainen states that the *ordo salutis* describes the process by which the work of salvation, wrought in Christ, is subjectively realized in the hearts and lives of sinners. It aims at describing in their logical order, and also in their interrelations, the

various movements of the Holy Spirit in the application of the work of redemption.[18] After the lesson presentation, the focus was to help the leaders figure out where they go from here and how to give adolescent men what they did not receive as pupils. After the lesson, the participants prayed for the leadership and the development of teenage men in the congregation.

Week Six: Interdisciplinary Foundations

In week six, the interdisciplinary piece was introduced to the participants for study, sparking their curiosity and eagerness to learn. The booklets were issued to the class so students could take notes and ask questions during the presentation. This study highlighted the groundwork of leadership in a practical role for a business or any organization.

The team must be chosen based on experience, efficiency, intelligence, desire, and motivation. This gives leadership balance and stability to carry out the mission that is set before them. Peter G. Northouse writes that authentic leadership works because leaders demonstrate self-awareness, an internalized moral perspective, balanced processing, and relational transparency. Leaders develop these attributes through a lifelong process that is often influenced by critical life events.[19] Northouse lists these four essentials that will signify authentic leadership and explains them in detail.

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[18] Veli-Matti Karkkainen, *Spirit and Salvation, vol. 4, A Constructive Christian Theology for the Pluralistic World* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2016), 201.

[19] Peter G. Northouse, *Leadership: Theory and Practice*, Ninth ed. (Los Angeles, CA: SAGE, 2022), 231.

1. Self-awareness
2. Internalized moral perspective
3. Balanced processing
4. Relational Transparency[20]

Self-awareness refers to the personal insights of the leader. It is not an end in itself but a process by which individuals understand themselves, including their strengths and weaknesses and the impact they have on others.[21] Leaders must understand the vitality of leadership and the intricacy of making decisions and learning in the process. Internalized moral perspective refers to a self-regulatory process whereby individuals use their internal moral standards and values to guide their behavior rather than allow outside pressures to control them.[22] Leadership is not circuitous but a guideline that builds trust and a substantial foundation within the followers.

Balanced processing is also a self-regulatory behavior. Although not completely clear from its title, it refers to an individual's ability to analyze information objectively and explore other people's opinions before making a decision.[23] Leaders should be able to empathize with others' opinions and weigh them out to come to a rational decision without partiality. Sometimes, leaders are faced with decisions and dealings with various polemics that may seem biased but must be handled appropriately and with dignity.

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[20] Northouse, *Leadership: Theory and Practice*, 228.

[21] Northouse, *Leadership: Theory and Practice*, 227.

[22] Northouse, *Leadership: Theory and Practice*, 228.

[23] Northouse, *Leadership: Theory and Practice*, 229.

Relational transparency refers to being open and honest in presenting one's true self to others. It is self-regulating because individuals can control their transparency with others. Relational transparency occurs when individuals share their core feelings, motives, and inclinations with others in an appropriate manner. In short, relational transparency is about communicating openly and being real in relationships with others.[24] When credibility is shown to followers, it alleviates them from becoming their true selves and living up to their potential.

Aspirational learning, a crucial concept for potential leaders, involves understanding the qualifications and requirements of authentic leadership. As Roy B. Zuck notes, the best executive is one who has sense enough to pick good people to do what he wants done and self-restraint enough to keep from meddling with them while they carry it out.[25]

Peter G. Northouse also designs a leadership structure that will engender a proliferative outcome for leadership development known as the transformative four I's.

1. Idealized influence
2. Inspirational motivation
3. Intellectual stimulation
4. Individualized consideration[26]

Idealized influence describes leaders who act as strong role models for followers; followers identify with these leaders and want very much to emulate them. These leaders

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[24] Northouse, *Leadership: Theory and Practice*, 229.

[25] Zuck, *The Speaker's Quote Book,* 223.

[26] Northouse, *Leadership: Theory and Practice*, 192.

usually have very high standards of moral and ethical conduct and can be counted on to do the right thing.[27] Leadership must be taken very seriously because their life (followers) is in the hands of the leader. Leaders have an enormous responsibility because influence can be positive or negative depending on the attitude and decisions of the leader. Inspirational motivation is descriptive of leaders who communicate high expectations to followers, inspiring them through motivation to become committed to and a part of the shared vision in the organization.[28] Leadership must embrace this position to be luminous magnates for young men who need mentors as educators.

Intellectual stimulation includes leadership that stimulates followers to be creative and innovative and to challenge their own beliefs and values as well as those of the leader and the organization. Lastly, individualized consideration is representative of leaders who provide a supportive climate in which they listen carefully to the individual needs of the followers.[29] The presentation aims to show the importance of leaders and reveal the required fidelity of leading a congregation and developing young men. Upon the conclusion of the practical study, prayer was instituted for dismissal.

Week Seven: Summary and Inquiry

The program's final week involved a comprehensive recap of all the information shared with the participants. I took the opportunity to express my gratitude to the men for their active participation in the program. Booklets were distributed, and a post-survey

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[27] Northouse, *Leadership: Theory and Practice*, 192.

[28] Northouse, *Leadership: Theory and Practice*, 193.

[29] Northouse, *Leadership: Theory and Practice*, 193.

questionnaire (see Appendix D) was provided to evaluate the project. The participants were encouraged to ask questions or share feedback on each workshop presentation. The final session concluded with a serving of refreshments, providing a relaxed setting for further discussion and reflection.

One of the participants revealed privately that he was a victim of dysphemism by one of the church leaders at the age of fifteen. He is now thirty-five years old, and the remark toward him was disparaging, and he has long-lasting wounds that damage the integrity of the leadership. He reported that the issue had not been resolved for twenty years, and the leader had made no reconcilable approach to amend the relationship. The participant refused to approach the leader concerning the matter and continues to wear the scars of pain and agony from the incident. Prayer was instituted on his behalf and the leader for resolution and unity. I was not aware of the verbal abuse at the congregation, and the project on leadership opened the door for the participant to express what was on his heart.

This project exposed several complications in the congregation and presented the opportunity to unpack and uncover the problems by digging beyond the surface to tackle the pertinent issues in the church. Overall, the contributors were thankful to be exposed to a different outlook involving Leadership Education of Adolescent Development (LEAD) and participating in this doctoral project.

Summary of Learning

This doctoral project was conducted over a period of several weeks and facilitated for a specific outcome: to inspire change in the dynamics of leadership in adolescent

men. Pre-survey questionnaires were handed out in booklet form to understand each member's thoughts. These questions were designed to identify the stumbling blocks and fill in the gaps of the obstacles that the church is facing.

Question One: What does Leadership look like to you?

Participant one answered that leadership looks like a Godly leader.

Participant two answered Christ. Participant three said discerning, sound principles, influential, temperate, responsible, and humble. Participant four noted that it is a person who people look up to for guidance and help. Participant five did not answer the question. Participant six said that it looks like spiritual men leading God's church. Participant seven wrote caring about the needs and the well-being of the congregation. Participant eight answered brotherhood, mentors, and shepherds for the Lord. Participant nine stated that making decisions under pressure is an important skill to master — furthermore, trustworthiness, empowerment of others, communication, resilience, and a love for others. Participant ten said having the ability to understand the needs of your people is essential. Also, we should help people achieve a focused goal and be an excellent example. Ninety percent of the men demonstrated a solid understanding of the model and practice of leadership in a Christian setting. They articulated vital components of leadership and its potential impact on adolescent men, providing a positive and reassuring perspective on the topic.

Question Two: What have been your past experiences as a church member with leadership?

Participant one answered positively, informatively, motivationally, and inclusively. Participant two said that some of his experiences were good and some were bad. Participant three said that I am a preacher's son. It was hard to discern between what my father wanted and what my heavenly father wanted. It took me moving away to another state to take my spirituality seriously rather than feeling as if it was a ritualistic chore. Participant four stated none. Participant five said good. Participant six stated having the right men in position. Participant seven also reported I left the church for a year because I felt that I wanted to work in the church and was passed over with no explanation. Participant eight stated that it was a little rocky sometimes with very little communication. Participant nine reported that his experience had been a lack of empathy, favoritism, and poor communication. Participant ten wrote that my experience brought mixed emotions because of the lack of leaders. There are no elders or deacons but families who make all the calls. This caused the church to fail and lose members.

Some of the participants had good experiences and some did not. This question reveals the alarming inconsistency of the leadership. It highlighted that the leadership made some mistakes that questioned the morals and dignity of the church. Participant seven left the church for this very reason, which brought discouragement and distrust to the brotherhood.

Question Three: What are your expectations during this process?

Participant one answered congregational progression. Participant two stated to learn what is expected of leadership. Participant three stated to learn the Christian perspective, calling, and leadership responsibilities. Participant four stated how to be a better person and leader for the church. Participant five answered to learn more about God. Participant six stated to gain more insight about leadership. Participant seven said to gain a greater perspective on becoming a stronger leader, more vocal, and more involved. Participant eight stated that they wanted to become more unified as brothers. Participant nine said to improve leadership skills. Participant ten wrote to understand the fundamentals of leadership and examples of best and worst practices and how to recruit good leaders and develop talents that fit the position. These answers all point towards a shared aspiration for authentic leadership, a key factor in leaders' positive growth and development. The participants' hunger to understand the mechanics of genuine leadership is truly inspiring.

Question Four: What do you feel the leadership needs to benefit members of the church?

Participant one answered faithful members and committed members to the work for Christ. Participant two stated to listen and teach the members. Participant three answered humility and communication skills. Participant four reported someone the church looks up to for help and guidance. Participant five said that they need elders, deacons, and ministers. Participant six stated that young men stumble and need encouragement from great leaders. Participant seven stated that, at this time, our leadership has dropped the ball. We have lost many members because of the lack of leadership. Participant eight noted that he did not know. Participant nine reported clear

communication. Participant ten stated that it will help empower members and give them strong examples to follow. These responses underscore a pressing need for more effective leadership. The participants' call for workshops and projects for education and instruction indicates the urgency and importance of this issue.

Question Five: What programs have been implemented on behalf of leadership for young men?

Participant one answered worship assignments and weekly worship duties. Participant two stated that there is none that he knows of. Participant three stated I am new here. I am unfamiliar with the ongoing initiatives, but I appreciate the love and support from the additional leaders here. It is encouraging and gives me the strength to work with God. Participant four said Boy Scouts and Eagle Scouts. Participant five said nothing but to start this leadership program. Participant 6 revealed that deacons, preaching, and eldership classes have been taught. Participant seven said very little or nothing at all. Without young men returning to our church after growing up, we have not had a chance to become successful leaders. Participant eight reported just communication. Participant nine stated that there is no significant program in place. Participant ten stated that he cannot think of any programs. Some participants expressed disappointment in the lack of consistent leadership programs for continuous growth and development. They noted the absence of a definitive class to develop leaders for adolescent men, which stresses the urgent need for immediate action and improvement in this area.

Question Six: What are some of the ways you feel the leadership can connect with young men?

Participant one answered elders and deacons who are informative. Participant two stated that we must get young men involved in church activities. Participant three noted that communication about the world we live in. They understand the changes in society but still impart the word of God. Participant four said include them in the church functions. Participant five did not answer the question. Participant six noted that maybe some form of spiritual role model encourages them when they see a gift in them that may stand out. Participant seven said to reach out to them. Participant eight said they should meet them where they are and be transparent. Participant nine stated that young men should be encouraged to learn their language and spend time with them. Participant ten said to lead by example and relate to their current situation while guiding their actions.

Question Seven: Do you feel that we are losing a lot of young men? If so, explain why.

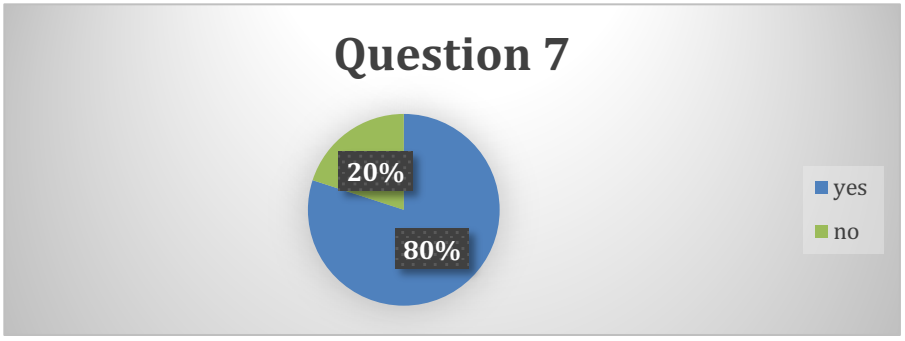
Participant one answered no. Participant two stated that I cannot say we are losing young men but must bring them to church and get them involved in the Lord. Participant three said yes; numbers would suggest we are losing young men. If we focus on the grace of God and its saving power, people will be reminded that all people are worthy of salvation. Also, let them know repentance is a personal decision, not a public shame. Participant four stated yes that they do not have any role models to look up to, and sometimes the leader they look up to fails them.

Participant five reported yes because the things of this world are pulling them away from God. Participant six answered yes because we are not teaching them about

being a man, child rearing in a sense, teaching them about being a leader or standing for something and not falling for anything. Participant seven stated yes because many young men grew up in this church and are now in other churches. I will say that there are young men who still live in the city, but the leadership has prevented them from coming back. Participant eight answered yes because some leaders are stuck on tradition. Participant nine said yes because of poor leadership, no direction, and no action plan. Participant ten said yes because there are no examples of Godly men. Without examples, where do the young men develop the leadership skill set? Most of the participants agree that there are a lot of young men who have left the church due to incompetent leaders. J. Oswald Sanders confirms that the "spiritual tone" is to deepen the piety, devotion, and success of the worker. The tone of the church or mission will be the reflection of its leaders. Water rises to the level of its source.[30]

Chart one: Data results for pre-survey question seven

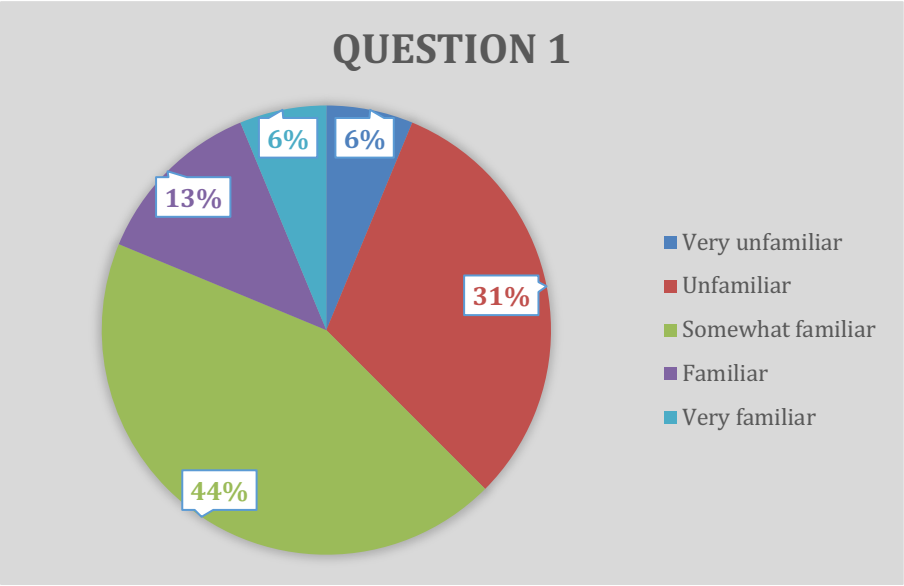
Questionnaire Assessment



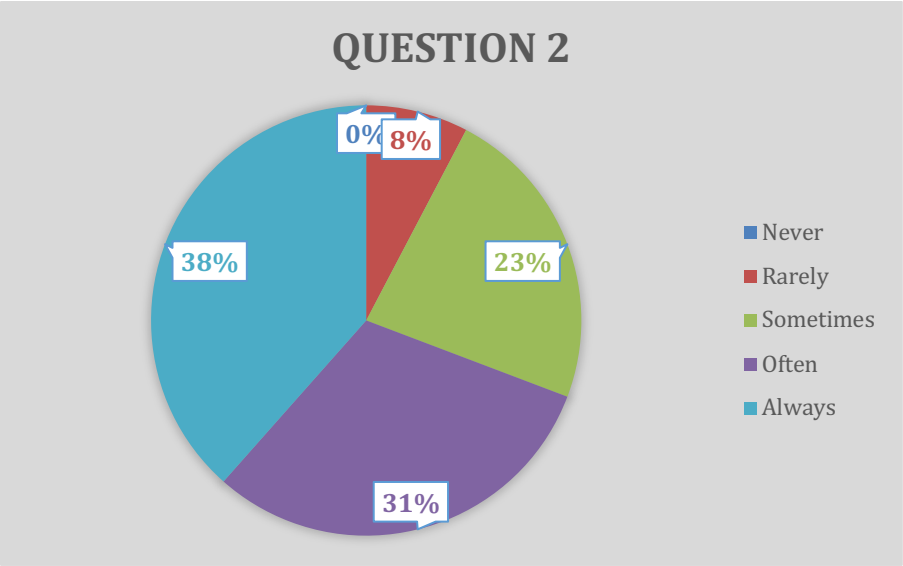
[30] Sanders, *Spiritual Leadership*, 135.

After the last session, I distributed the post-survey questionnaire consisting of three questions for the attendees to fill out. These questions allowed the participants to evaluate the project from their perspective and provide constructive feedback. The questionnaire was given to all sixteen participants, and their responses were collected and reviewed. This thorough review process will help make future adjustments to the project to be more effective in the delivery and approach techniques.

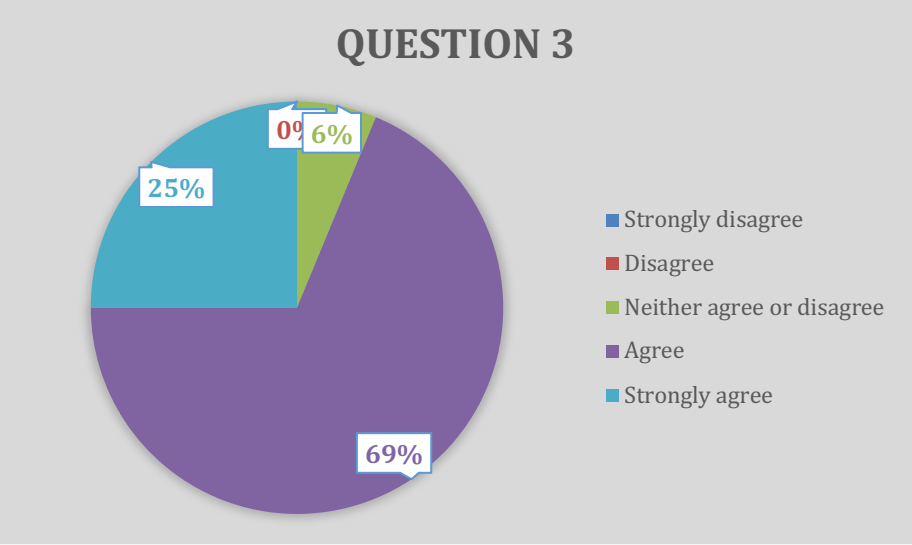
Question one: What is your familiarity with the information given on Leadership?



Question two: How often would you recommend this project on leadership?



Question three: Were these classes helpful to the leadership?



Conclusion

The objective measures of the project were to guide the leaders through key points and construct a conviction of love and compassion. It was designed to discuss

some of the areas of leadership with thought-provoking topics that could invoke a different leadership mindset for adolescent men. The participants oscillated in attendance and engagement throughout the seven sessions. Some attendees had issues that affected their immediate attention and led to their absence. One participant's wife had to undergo surgery, and he asked for prayer on her behalf and his family. Some participants had jobs that conflicted with the project's time, resulting in their deficiency, but they were able to be present for most of the sessions.

The post-survey questionnaire showed that twenty-five percent of the participants strongly agree, and sixty-nine percent agree that the classes were helpful to the leadership, but six percent were very unfamiliar, and thirty-one percent of the participants were unfamiliar with the information given. This assessment revealed that the participants felt the information provided was adequate, but some were hard to comprehend. Lastly, thirty-one percent reported often, and thirty-eight percent reported that they will always recommend this project to the leadership.

It was generally agreed upon that all the participants pictured leadership similarly, according to pre-survey question one. Their philosophy on leadership displayed synonymous answers that entailed the competent requirements. After completing the session, forty-four percent of the participants were very familiar with the information given, but six percent were unfamiliar with the information given. During the private sessions with each participant, it was revealed that some men were unfamiliar with specific terminologies in some classes. I was able to explain the terminologies such as: pneumatology, soteriology, Greek tenses, and transliteration of Greek words.

Regarding their experience with leadership, the analysis reported that fifty percent had a bad experience, and fifty percent had a good experience with leadership in the past. Some of the participants experienced a little of both over some time. One participant reported that his experience was due to a lack of leaders; there were families who made all of the decisions with no collectivity from the other members. After the seven sessions, sixty-nine percent agreed that the classes were helpful and provided tools for advancing leadership. These reports highlighted the project's significance, and most men expressed verbal gratitude for the lessons even though some struggled with some challenging terminologies midway through.

Question three asks the participants about their expectations from the project and how it will be implemented through them as leaders in the congregation. Leadership is a very challenging task when dealing with conflict resolution. People may disagree and struggle to work together as a unit, and the leadership must have the skills to navigate the problems with a positive resolution. The analysis presented from question two shows that thirty-eight percent would always recommend this project, and thirty-one percent would recommend this project often in various leadership programs. This record demonstrates the need for the lessons for this project and how effective it will be for many leaders in the church.

The men were asked about previous programs exercised in the church over the years, and about seventy percent revealed that none had been instituted regularly or consistently. Several months ago, I taught a class on the qualifications of an elder and deacon in the church. The qualifications were explained from 1 Timothy 3: 1-10, which states:

> It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. He must be one who manages his own household well, keeping his children under control with all dignity (but if a man does not know how to manage his own household, how will he take care of the church of God?), and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil. And he must have a good reputation with those outside the church so that he will not fall into reproach and the snare of the devil. Deacons likewise must be men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain but holding to the mystery of the faith with a clear conscience. These men must also first be tested; then let them serve as deacons if they are beyond reproach. (NASB).

This study painted a picture and design of what leadership looks like and revealed the incompetence of some leaders of the church. Incompetence is defined as lacking the qualities needed for practical actions. Paul illustrates that men must be competent to become sound leaders. Leaders must be strong, unified, and able to manifest the necessary tools described by Paul to Timothy for good role models for adolescent men and women in the church. Great leaders do not guarantee a great church but give it stability and a foundation. Leaders must be God-fearing and positively influence the congregation's spiritual growth and development.

Overall, the project was practical in some points and less effective in other areas. The participants showed interest and willingness to learn but hit some obstacles. The information presented was informative, and the procedures provided were refined and understandable to some participants, but it was very challenging and complex to others. During some sessions, they began to ask questions about things that I assumed they knew but had to explain for clarification.

One of the things that will be adjusted in the future is the approach of the PowerPoint presentation. PowerPoints are effective but can be difficult for the follower in some cases. It might have been better to give the participants the PowerPoint as a hard copy a week before the session, allowing them to review and follow along with the presenter. The reason for this assessment is that a lot of information was given at one time, and it was hard to grasp it all in one day, considering some of the information was unfamiliar to them. This possibly caused discouragement and created a lack of interest, leading to a decline in attendance. Finally, the project was an excellent experience for understanding the procedures and structures of the dynamics of this project. One of the critical components is knowing your audience and how to reach them where they are as members to bring them where they desire to be in their leadership journey.

APPENDIX A

EVENT FLYER

Leadership Education for Adolescent Men

Date: Wednesdays June 19-July 31, 2024

Time: 6:30pm

Facilitator: Minister Andral Gooden Montgomery Ave. Church of Christ
811 Montgomery Ave. Springfield, OH. 45506

APPENDIX B

INFORMED CONSENT FORM

Informed Consent Form

Investigator Name: Minister Andral Gooden
Contact Information: 937-232-3420; Broagooden@yahoo.com

Purpose: This study series consists of Leadership Education for Adolescent Development (LEAD), which equips congregational leaders with transformative skills and practical insights to increase efficiency and productivity for adolescent men.

Participation: This project requires seven two-hour Wednesday sessions beginning at 6:30 p.m. on June 19 and ending on July 31. Each participant must attend each session, and this project serves as an intensive to prepare each individual through spiritual empowerment for the purpose of developing young men.

Benefits: All the sessions will be presented via PowerPoint for explanation, application, and direction. Each applicant will be issued a booklet compiled with pre-survey questions and journaling questions which will allow for open and private discussions at their leisure.

Risks/Confidentiality: By signing this consent form, you agree with the terms of confidentiality and respect for each member's input of honesty, which may result in an uncomfortable dialogue. All notes, recordings, and booklets will be kept by the facilitator and issued to applicants each week for privacy and prevention of misplacement.

Your Signature Date

APPENDIX C

PRE-SURVEY QUESTIONNAIRE

Pre-Survey Questionnaire

1. What does leadership look like to you?
2. What has been your past experience as an adolescent with leadership?
3. What are your expectations during this process?
4. What do you feel the leadership needs to benefit adolescent men?
5. What programs have been implemented on behalf of leadership for adolescent men?
6. What are some of the ways you feel the leadership can connect with young men?
7. Do you feel that we are losing a lot of young men? If so, explain why.

APPENDIX D

POST-SURVEY QUESTIONNAIRE

Post-Survey Questionnaire

1. What does leadership look like to you?
2. What has been your past experience as an adolescent with leadership?
3. What are your expectations during this process?
4. What do you feel the leadership needs to benefit adolescent men?
5. What programs have been implemented on behalf of leadership for adolescent men?
6. What are some of the ways you feel the leadership can connect with young men?
7. Do you feel that we are losing a lot of young men? If so, explain why.

APPENDIX E

JOURNALING

Journaling Questionnaire

1. What was your personal experience with leadership before you became a leader?

2. Did you grow up with a father in the home? If so, what was the dynamic structure?

3. What are some of the challenges you faced as an adolescent?

4. What are some of your leadership strengths and weaknesses as a leader?

5. What are some basic things you feel the church is lacking for adolescent men in the church?

6. What changes would you like to see as a leader?

APPENDIX F

POWER POINT PRESENTATION 1

Power-Point Presentation 1
Dr. Jeremy Flowers

FROM MALEHOOD TO MANHOOD: LEADERSHIP EDUCATION FOR THE ADOLESCENT DEVELOPMENT OF THE AFRICAN AMERICAN MALE

Jeremy J. Flowers, Sr., MFS, Ed.D.- Presenter

Points To Ponder

- "It is easier to build strong children than to repair broken men." - Frederick Douglass
- Black boys became criminalized. I was in constant dread for their lives because they were targets everywhere. They still are. – Toni Morrison
- At what age is a Black boy when he learns he's scary? – Jonathan Lethem
- "Change will not come if we wait for some other person, or if we wait for some other time. We are the ones we've been waiting for. We are the change that we seek." – President Barack Obama.

Presentation Direction & Purpose

- This presentation is designed to complement Minister Andral Gooden's research project entitled Leadership Education for Adolescent Development (L.E.A.D.). It is my intention to speak about what is needed to provide leadership education to adolescent African American males, the areas of development, the criteria, and who is responsible for the aforementioned.
- I am appreciative of Minister Andral Gooden's scholarship and spiritual leadership for convening us together for such an important dialogue.

Personal & Professional Experience

- Raised by a single mother in Detroit, MI.
- Currently raising (2) adolescent sons.
- College degrees in the areas of theology, human behavior and development, and organizational leadership.
- (24) years of experience in youth development in the spiritual entity of the church and with secular organizations such as the YMCA, Boys & Girls Clubs of America.
- Started Memphis Inner-City Initiatives, Inc. (MICI) in 2009. An early initiative of (MICI) was the Memphis Youth Leadership Academy, which provided co-curricular and leadership development programming to high school students who were at risk of dropping out of school.

Malehood Vs. Manhood

- There is a difference!
  - "Malehood" necessitates certain 'parts,' while 'Manhood" necessitates finding and furthering purpose, harvesting potential, and harnessing and leveraging power.
  - One is born a male; however, one matures into a man, and chronology is not tantamount to maturity."
- The world needs Men - God initiated the world's population through the seed of the man, but the seed of the man is not limited to his semen. It includes his knowledge, his influence, his leadership, his wisdom, and his counsel, etc
- Men must teach men how to be men!
  - *While single mothers can and do raise male children to be successful, it is beneficial an borderline imperative for young boys to interface and engage with me as most often times the man that the will "be" is connected to the men that they "see"*

Why is this Important to the Church & Community

- Because young Black boys are the backbone of the Black community and the churches that serve those communities.
- Black men and Black boys have been disenfranchised and demonized since the initiation and proliferation of the trans-Atlantic slave trade, where slave masters frequently bred and traded Black men thus separating Black families, forcing women into the headship of the home. The roots of this sociological phenomenon have borne fruit in later instances such as:
  - American Welfare Reform
  - War on Drugs
  - Three Strikes criminal reform / mass incarceration

x

Why is this Important to the Church & Community (Cont.)

- It is this presenter's firm belief that God has always had a message for and through, along with mercy upon melanated populations of color. This is evidenced from Eden's Adam to eternity's Adam (Christ).
- As the Holy Bible clearly favors male leadership in both the home and the church. If Black Men don't engage and develop Black boys, then both churches and communities of color will have voids of leadership and future generations challenged by not having tangible male leadership

Five Core Value of Adolescent Male Leadership

- Identity
  - Spiritually- Who are you by way of God's word and will.
  - Socially- Who are you to be in God's world (Allowing conduct to drive character)
- Character- Who are you when no one is watching
- Ambition – Complacency cannot be in a man's vocabulary… your best is always found in your better.
- Wisdom- How our experiences formulate into education and provide inspiration.
- Scholarship – The pursuit of knowledge of not always is not just chasing degrees but chasing development.

Questions that need Answers

- **As leaders what is our approach to develop adolescent males ?**
  - *Adult Black men must intentionally engage Black adolescent males attempting them to help them see their worth & develop their potential.*
  - *Black men must model maturity. The evaluation of the black boy of us should spur their emulation of us*
  - *Relationships Matter*
- **As leaders what is our job and responsibility to reach young men and develop them to be great leaders, fathers, and productive citizens?**
  - Reach-In and Reach-Out – Use what we have, to give them what they need.
  - We must use what is broken within us to bind and bless those who are behind us
- **What do leaders need to prepare to do and learn to be effective leaders for our young men?**
  - *Be vulnerable*
  - *Be available*
  - *Be teachable*

APPENDIX G

POWER POINT PRESENTATION 2

Power-Point Presentation 2
Dr. Cleavon Matthews

1 CORINTHIANS 13:11

- When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. KJV

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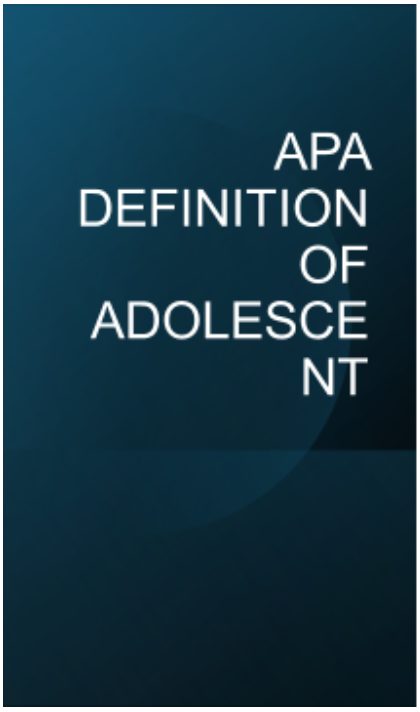
WHY DO ADOLESCENT MEN NEED COUNSELING?

- Adolescence is considered the most difficult period of one's life. It involves many changes in life such as physical, psychological, and behavioral changes.



n. the period of human development that starts with puberty (10–12 years of age) and ends with physiological maturity (approximately 19 years of age), although the exact age span varies across individuals. During this period, major changes occur at varying rates in physical characteristics, sexual characteristics, and sexual interest, resulting in significant effects on body image, self-concept, and self-esteem. Major cognitive and social developments take place as well: Most young people acquire enhanced abilities to think abstractly, evaluate reality hypothetically, reconsider prior experiences from altered points of view, assess data from multiple dimensions, reflect inwardly, create complex models of understanding, and project complicated future scenarios. Adolescents also increase their peer focus and involvement in peer-related activities, place greater emphasis on social acceptance, and seek more independence and autonomy from parents.

THE ADOLESCENT

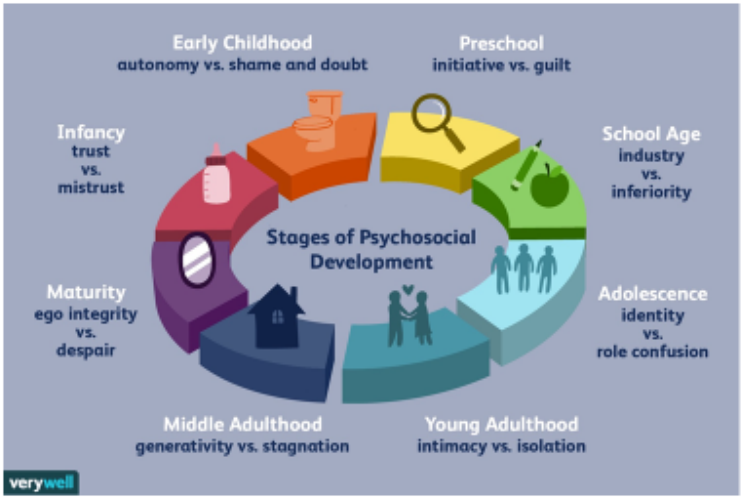
- A young person in the process of developing from a child into an adult. Latin- adolescent- 'coming to maturity.' ad (to) + alescere (grow, grow up), from alere- nourish

Early adolescence (10 to 13 years)

Middle adolescence (14 to 17 years)

Late adolescence (18 to 21 years and beyond)

ERIK ERIKSON'S THEORY OF HUMAN DEVELOPMENT



THE LINE UP

- Psychiatrists
- Psychologists
- Social Workers
- Counselors
- Marriage & Family Therapists
- Chemical Dependency Counselors
- Christian Counselors

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WHAT DEVELOPS & IMPROVES DURING ADOLESCENCE?

- Abstract thinking
- Reasoning skills
- Impulse control
- Creativity
- Problem solving skills
- Decision Making skills

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Key Definitions

problems in a person's life, working to help the person understand their behavior and what changes need to occur to overcome their issues.

- **Mentorship**-a protected relationship in which a more knowledgeable or experienced person guides and nurtures the professional development or growth of another, outside the normal manager/subordinate line management.
- **Counselor**- an individual professionally trained in counseling, psychology, social work, or nursing who specializes in one or more counseling areas such as vocational, rehabilitation, educational, substance abuse, marriage, relationship, or family

Developmental Tasks of Adolescence

- Learning to get along with friends of both sexes
- Accepting your own body and keeping it healthy
- Becoming more self-sufficient
- Making decisions about marriage and family life
- Preparing for a job or career
- Acquiring a set of values to guide behavior
- Becoming socially responsible

CORE COUNSELING SKILLS

- Active Listening
- Reflection
- Nonverbal communication
- Questioning
- Summarization
- Feedback
- Building Rapport
- Clarifying
- Goal Setting
- Self-awareness
- Trustworthiness

COUNSELING PRINCIPLES

- Acceptance
- Empathy
- Non-judgmental positive regard
- Confidentiality
- Respect
- Avoiding emotional involvement
- Effective communication

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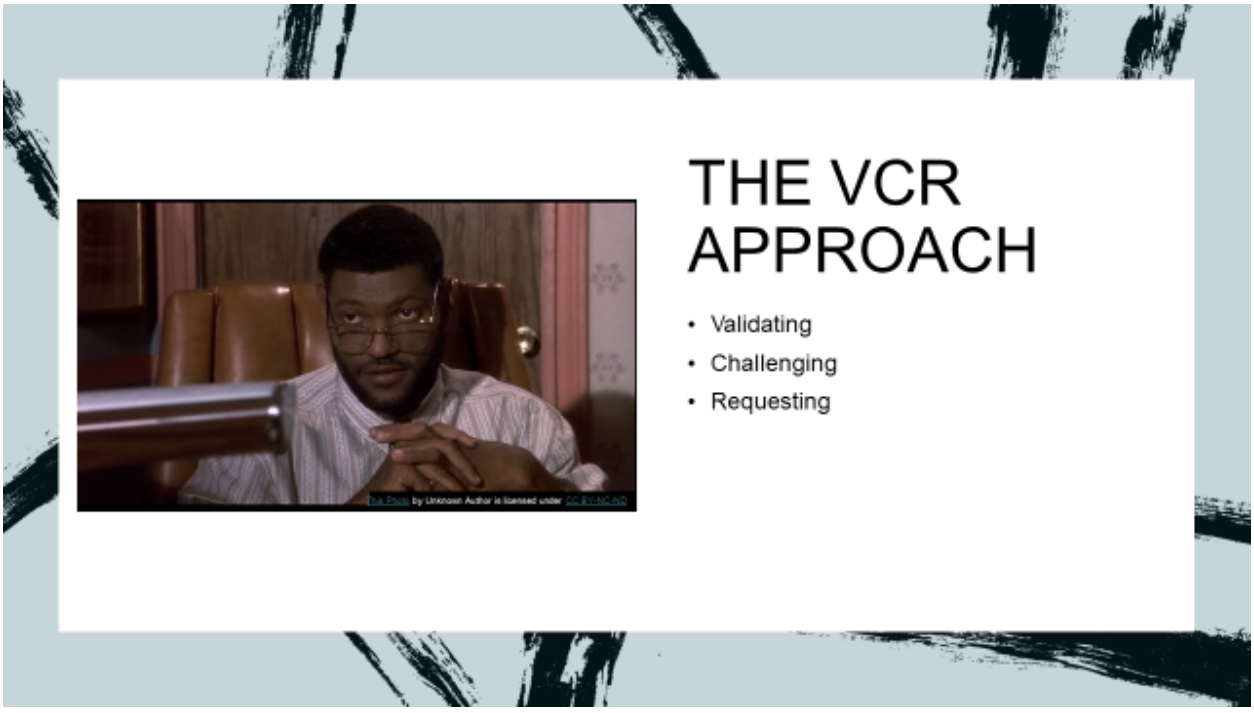
KEY COMPONENTS OF COUNSELING ADOLESCENT MEN

- Embrace and expect 'madness,' 'badness,' and 'no easy rides.'
- Invoke the PTA rule
- Be Suspicious of Memory
- Differentiate between style & substance
- Recognize how adolescents are similar yet different



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